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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 334.)

THE OLD VILLAGER.

THE Old Man from the Country Village does heavy duty in Chinese Proverbs, many examples of which have been already introduced. Attention has been repeatedly called to that quality of Chinese expressions, by which they are made to hint much, while saying almost nothing. In this way it is easy to employ language which, without openly attacking one, exposes him to blame or ridicule, (請皮話).

'The old villager' is employed in this cheerful duty in a great variety of ways. It is not always, nor most frequently, his inexperience and general absurdity which is exposed to derision, but also the objects themselves in regard to which the countryman is perpetually falling into the most preposterous errors. This will appear in the appended examples.

'The old countryman having never seen a china shop, a crockery mountain,' (莊家老兒未見過磁器鋪, 好傢伙山).

'The old villager buying a coffin—he lies down in it to measure the length,' (莊家老兒買棺材, 躺下試一試). Such a proceeding would, of course, shock the propriety of the Chinese. Said in ridicule of one who is unable to calculate properly.

'The old countryman mistaking Narcissus for single bulbs of garlic,' (莊家老兒不認的水仙花, 獨頭蒜). This variety of garlic, as well as turnips which have begun to decay inside are considered as especially acrid, (黑心的蘿蔔獨頭的蒜).

'The old countryman taking snuff—a violent fit of weeping,' (莊家老兒聞鼻烟, 滿眼流淚). Said of one who is shedding tears profusely.

'The old villager never having seen a peacock—what a big tailed hawk!' (莊家老兒不認的孔雀, 不尾巴鷹). In ridicule of persons of great pretensions.

'The old countryman at a theater for the first time, a perfect hubbub' (莊家老兒看戲, 熱熱鬧鬧). Said of the clatter of many tongues.

'The old countryman eating grasshoppers—food from heaven,' (莊家老兒吃螞蚱, 天賜的活食). Said of those who obtain something of which there was no reasonable prospect.

'The old villager never having seen a bride's dowry sent—a whole family moving,' (莊家老兒未見過送嫁粧的, 大搬家). The dowry of the bride is distributed so as to make the greatest possible display, and borne through all the principal streets to be seen of men' (and women). Said of removals, &c.

'The old man from the country who has never seen the temple of the city god—how many devils!' (莊家老兒未見城隍廟, 鬼不少).

Petty peculations or 'squeezes' are called *kuei-ping* (鬼病). The intimation is that these are numerous.

The old countryman having an interview with the Emperor—very little talking, and a great deal of head knocking,' (莊家老兒見皇上, 少說話, 多叩頭). Said in ridicule of persons who are slow of speech, and who merely assent to what others say.

'The old villager never having seen a clay image, made by man but not reared by man,' (莊家老兒未見過泥人, 是人做的不是人養的).

This a specimen of the too redundant class of abusive proverbs, (罵人的話). The implication is, that the person in question is not fit to be called a man.

'The old countryman who has never seen stilt walkers—half the body not human,' (莊家老兒未見過高蹠, 半截不是人養的). Used like the last.

'The old villager who has never seen fire-works—one whiff of smoke, and it is gone,' (莊家老兒不認的起花, 一溜煙的跑了). Of anything which speedily disappears.

'The old countryman who has never seen the wooden fish [used by the priests to pound on], the thing is always getting beaten,' (莊家老兒未見過木魚子, 挨打的物). Said in allusion to any one who is perpetually abused—beaten or reviled.

'The old villager gathering in his harvest—only a handful,' (莊家老兒收秋一把兒). The Chinese farmer, like those in other lands, is supposed to be a born croaker, and will never admit that his crops—be they never so good—are more than a 'handful.' The first clause is employed to suggest a small quantity.

'The old countryman who does not recognize the sign of a vermicelli shop—tangles and marks,' (莊家老兒不認的切麪市光子, 絲絲蘿蘿). The swinging signs in front of Chinese shops

are often intended to indicate (市光子) by a picture the articles sold. Thus the sign of the vermicelli shop is a quantity of gilt paper cut in narrow strips, in imitation of the strips of dough in which the shop deals. Used of anything confused.

'The old villager is born perverse—the more he is pressed the more he refuses to sell,' (莊稼老生的乖越趕越不賣).

THE TRAVELS TO THE WEST.

One of the most often quoted Chinese books is called the *Hsi Yu Chi*, (西遊記) or 'Travels to the West,' in which a Master called *Tang San Tsang* (唐三藏), with his three pupils, is represented as going to India in quest of the Buddhist Sacred Books. The relation between the *Hsi Yu Chi* and the 'Three Religions,' is analogous to that between the Pilgrim's Progress and Christianity. The parallel might be drawn out at length, and in considerable detail. Each of these books consists of a narrative of a journey undertaken with a religious motive. In each case the journey is long, abounds in difficulties, and in surprising adventures. Each narrative constantly invokes the aid of the supernatural. In each case the characters bear symbolical names, and in each case every detail is intended to have an allegorical significance. Each of these books is among the most widely known, and the most popular works in the language in which it is written, and in the case of each the exciting adventure, the liberal admixture of the supernatural, and the profound lessons meant to be conveyed, have taken a strong hold of the popular mind. The *Hsi Yu Chi* furnishes abundant material for theatrical performances, and for the tales of professional story-tellers and here as in other cases, additions and embellishments are often interwoven to increase the interest of the hearer, so that the principal characters are as well known to the common people as any in real history, and are often as much better known as their adventures are more exciting and entertaining than the occurrences of sober history. There is the story of a little girl in a Christian land, whose imagination was fired with what she had read of the pilgrimage of Christian to the Celestial City, and who having inwardly resolved to follow his example made her way to a distant farm house, and inquired for the House of the Interpreter. Improbable as it might have seemed, there can be no doubt that the Travels toward the West are capable of affecting in a similar manner, even the impassive Chinese. The writer has heard of a man who had read the *Hsi Yu Chi*, until its incidents became to him as real as those of Bunyan's Dream were to the little girl. At last he abandoned his home, his family, and all that he had, and set out on a pilgrimage himself, and was never heard of more.

The name of two characters in the Hsi Yu Chi have become identified with a considerable number of almost universally current proverbs, some of the them containing allusions to details of the narrative, while others are suggested by the most striking characteristics of the actors in the story.

The leading character is *Sun Wu K'ung* (孫悟空) who was developed by natural evolution out of a stone, and who began life as a Monkey. The restlessness, imitativeness and cunning which characterize this animal are prominent everywhere, and hence he is popularly designed *Sun the Monkey*—(孫猴兒).

A person who has seen a great deal of life is said to be; 'Like *'Sun Hou Erh*—with a wide experience, (屬孫猴兒的見識倒不少). *Sun Hou Erh's* gold banded club—large when you wish it to be large and small when you wish it to be small,' (孫猴兒的金箍棒, 要大就大, 要小就小). This wonderful weapon was obtained by *Sun Wu K'ung* from the palace of *Kuan Yin P'u Sa*. When reduced to its smallest proportions it could be carried in the ear like a needle, but when its possessor wished it expanded, it became a mighty iron beam, terrible to gods and men. The expression is used, for example, of lawsuits which at first are insignificant, but which the *Yamèn* followers well know how to expand to ruinous dimensions.

'*Sun Hou Erh* turning somersets—in uninterrupted succession,' (孫猴兒打跟頭, 連着的). Among the supernatural accomplishments which *Sun* acquired, was that of turning somersets without intermission, to the extent of eighteen thousand *li*. This amazing celerity of motion, as well as the circumstance that he was able to transform himself into two-and-seventy different shapes—rendered him a most formidable antagonist. The saying is employed of events which follow each other in rapid succession, as the arrival of one guest immediately upon the departure of another.

The irrepressible disposition of *Sun* (by which is figured the untamable restlessness of the human heart)* was constantly leading

* For this restlessness of the human heart, the Chinese have several familiar similes, as, for example, a flying steed: 'The heart is like a horse on the level plain, easily loosed, but restrained with difficulty,' (心似平原走馬, 易放難收), 'One's heart like the hoofs of a steed,' (心中像馬不停蹄的). 'The heart a Monkey, the will a horse,' (心猿意馬). The erratic behavior of *Sun Wu K'ung*, has given rise to the saying: 'The heart of man is the greatest monster and prodigy in the world,' (人心乃是天下第一的个, 妖精怪物). Upon this proverb, a Chinese teacher made a characteristically Chinese comment, to show why the heart is so inordinately restless. He first mentions that in the twelve 'earth-stems' (地支) the character for Monkey is invariably associated with the character *shen*, or in Chinese phraseology, 'belongs to' it, (猴屬申). He then affirms, on what grounds is not obvious, that this same *shen* 'belongs to' the heart, (申屬心), after which no one will require further explanation of the fact that the heart is like a Monkey.

him into an audacious measuring of his strength with that of the gods, to whom he gave much trouble. *Yü Hwang* (玉皇) found it necessary to call in the aid of Buddha, who allowed *Sun Hou Erh* to turn as many somersets as he pleased, in order to demonstrate to *Sun* that Buddha's power was greater than his own. *Sun* accordingly set himself into revolution, and traversed an enormous distance until he came to the very limits of creation, where he found five mighty carnation colored pillars which support the heavens. He then returned, and told Buddha what he had seen and that he had been to the end of all things. Buddha however, informed him that he had all the while been turning over in Buddha's palm, and that the pillars of heaven which he described were the fingers of Buddha's hand where they bend upward! As *Sun* refused to believe this, the experiment was repeated, when Buddha seized him fast. Hence the proverb; '*Sun Wu K'ung* turning somersets—he can not get out of the palm of Buddha's hand,'* (孫悟空打跟頭, 打不過佛爺把掌心).

In striking contradistinction to the prominent activity of *Sun Hou Erh*, is the inconspicuousness of another of the pupils, *Sha Wu Ching* (沙悟靜), by whom is denoted, as the name implies, the passive side of man's nature. This individual does little but trudge along behind, with his load on his shoulder, and there is nothing in his career to furnish materials for proverbial allusion. The remaining pupil, on the other hand, *Chu Wu Neng* (豬悟能), is in everybody's mouth. He represents the animal instincts of human nature. His surname indicates that his characteristics were those of a swine. He is commonly called *Chu Pa Chieh* or singly *Pa Chieh* (八戒).†

The proverbs in which his name is introduced—several of which have been already cited in another connection—although occasionally referring to incidents in the story, are principally allusions to his disposition and appearance, which were those of a hog. In pictures he is depicted with the head of a swine, and this conception of him must be borne in mind in order to understand the manner in which

* Mr. Scarborough's collection of Proverbs contains but one allusion to *Sun Hou Erh* (No. 1713) where this saying is quoted. The meaning is reversed by the translation given, which is that *Sun Wu K'ung* [who is strangely described as "a deified or canonized Monkey"] "can not turn his somersets in Buddhas' palm." He could not, in fact, get out of it. The saying is used in reference to one who can not be deceived, or imposed upon by any artifice whatever.

† No reference is made in Mr. Scarborough's volume to *Chu Pa Chieh*. In Mr. Doolittle's numerous lists, his name occurs but once (p. 689) as follows:—(豬八戒翫鴨子, 各愛毛皮). i.e. '*Chu Pa Chieh* playing with a duck, each admired the other's exterior.' The meaning is that *Chu Pa Chieh* was so exactly like a real swine that even the duck was deceived. The translator however appears to have found this quite incomprehensible, and ignoring the 'Eight Precepts' (八戒) renders the sentence: 'the hog and the duck played together,' &c.

his name is used—this class of sayings consequently furnish copious materials for the oblique reviling, for which, as we have often had occasion to observe, the Chinese have a strong *penchant*.

'*Chu Pa Chieh* eating ginseng fruit—no flavor,' (豬八戒吃人參果, 沒味). On their travels, the party reached a certain *Wan Shou Shan* (萬壽山), where was a temple within the precincts of which grew a tree which was planted when the heavens and earth were separated. Its roots extended so as to embrace all the Four Continents (四大部洲). Its fruit is called *Jen shen kuo*. The tree was three thousand years in producing a flower, another three thousand years in developing the fruit, and as much longer in ripening it. After all this preparation, only thirty fruits could ripen in ten thousand years. The shape of the fruit was like that of a new born child, the 'four limbs and hundred members' all complete. Whoever was fortunate enough even to smell of this fruit, lived to the age of three hundred and sixty years, but he who ate of it would live to be forty-seven thousand years old!

The old priest who kept the *Wan Shou Shan* was absent when *T'ang San Tsang* arrived, but had left word with the two lads in charge to set before the guest two fruits from this tree. But *T'ang Tsang* was horror struck at the sight of these vegetable Infants, which he supposed to be human, refusing to believe that they grew on a tree. His disciples, overhearing the conversation of the lads who had presented the fruit to *T'ang Tsang*, learned that it grew in one of the rear courts, and resolved to secure one for each of them. This was finally accomplished, after great difficulties, by *San Hou Erh*, who obtained the golden rod, with which alone they could be knocked from the lofty tree, climbed it by means of his magical powers and secured the fruit. When they came to eat it, *Chu Pa Chieh*, whose mouth and throat were large, swallowed his whole at one gulp, and then asked his comrades what its taste was, as he did not perceive any. The saying is used of anything which has no flavor (淡而無味) as uninteresting talk, &c.

'*Chu Pa Chieh* reflected in a mirror—neither the original nor the reflection like a man,' (豬八戒照鏡子, 裏外不是個人兒).

This is applied to middlemen in a bargain, go-betweens, &c., who endeavor to please both parties, but who only succeed in displeasing both.

'*Chu Pa Chieh* carrying under his arm half a quire of coarse brown paper—vain pretence of being a literary man,' (豬八戒挾着一刀火紙, 混充讀書人).

'*Chu Pa Chieh* wearing a long robe—idle pretence of being a respectable character,' (豬八戒穿袍子, 混充局統人).

'*Chu Pa Chieh* wearing spectacles—to hide his face,' (豬八戒戴眼鏡子, 遮羞臉兒). Of persons trying to conceal their shame.

'*Chu Pa Chieh* eating the refuse of brewer's malt—plenty of wine and full meals,' (豬八戒饜酒糟, 酒足飯飽). This refuse is used to feed hogs, &c.—Employed in derision of a great eater.

'*Chu Pa Chieh* wearing a helmet—vain pretence of being a great general,' (豬八戒戴頭盔, 混充大將軍). In ridicule of empty self-assertion.

'*Chu Pa Chieh* singing a ballad—what a rhythm, and what a tune!' (豬八戒唱小曲兒, 甚麼腔調). Met. of disagreeable speech, bad singing, &c.

'*Chu Pa Chieh* calling the roll—not to be reckoned as a man,' (豬八戒點名, 不算人數兒). One of the many forms in which this person's name is used in oblique vilification, *q.d.* he is not worthy to be counted a man.

'*Chu Pa Chieh* rearing children—enough to frighten them to death!' (豬八戒養孩子, 嚇死人).

'*Chu Pa Chieh* selling fried pig liver, injuring his own flesh and blood,' (豬八戒賣炒肝兒, 自殘骨肉).

'*Chu Pa Chieh* selling jelly,' (made of green beans, and also of other material), the man and his goods inferior, but well suited to each other, (豬八戒賣涼粉, 人物不濟, 調和好).

'*Chu Pa Chieh* selling rushes—an insignificant man, and poor goods,' (豬八戒賣蒲子, 人鬆貨不高). This saying, like a similar one previously quoted concerning *Wu Ta Lang*, is used to indicate a uniformity of mediocrity or badness, as in the case of master and servants, &c.

'Like *Chu Pa Chieh*—striking backward with his rake,' (屬豬八戒的, 倒攪一把). *Chu Pa Chieh* had a weapon shaped like a rake, with nine teeth (金兜拐). The expression is used of one who is 'hoisted with his own petard'—as when he complains that another person has stolen his goods, and is met with the accusation of being himself a thief.

Attention has been called (under the head of Odes), to the circumstance that, according to the Chinese way of thinking, the 'Three Religions' have all a common basis, (三教歸一). To exhibit in a clear and forcible manner how naturally a Chinese yields his hearty assent to a proposition which appears to an Occidental preposterous, is perhaps the principal value of the *Hsi Yu Chi*. Mentally to follow the steps of the process by which Taoism, Buddhism and Confucianism are made to coalesce, as easily as three separate clouds blend into one common vapor, is as difficult as to pursue one of those amphibians which are now in the water, now in the air,

and the next instant plunged fathoms deep in wind. As a fitting sequel to the quotations from the Travels to the West, may be introduced a Chinese Allegory which has for its subject the essential unity of the Three Doctrines. The story which is called the Three Doctrines Struggling for Preeminence (三教爭先) runs that in a certain village a 'Hall of the Three Doctrines,' (三教堂) had lately been erected, in which, as is usual in those structures, Buddha—although a Foreigner in China—occupied the place of honor in the center, with Lao Chün, the founder of Taoism on his left, and Confucius upon his right. A party of Confucian students happened along, and seeing their Patron within stopped to make the usual prostrations. On entering, and finding Buddha in the center, they were much displeased, exclaiming; 'Our Doctrine is surely superior to all others; why, then, have they put our Master in an inferior position. With these words, they proceeded to remove Buddha from his elevation, and put Confucius in his place. Recalling the adage: 'Intelligent men perform no dark deeds,' (明人不作暗事), they left a verse upon the wall, intended to justify their action, as follow:—

三教之中儒數魁。金榜題名中棘闈。
獨占鰲頭騎駿馬。誰人不知名利得。
可笑釋道門人子。萬世不得這事爲。

'Three Schools there are of Doctrines—the Confucian heads them all,
With its golden list of graduates within the thorny wall;
They stand upon Behemoth's head—bestride the splendid steed,
Who knows not that in Fame and Wealth it is we that best succeed?
To these Preposterous Buddhist Priests such pleasures are denied,
Nor could they in ten thousand ages gain them if they tried.'

Having accomplished their object, the Confucianists went their way. Not long after, a band of Taoist priests passed that way, and seeing the Hall of Three Doctrines invitingly open entered to pay the usual respects to their Master. Perceiving that *Lao Chün* was placed at one side, they were extremely dissatisfied, and cried; 'Of all the Doctrines ours is the most honorable. How then is its founder shoved aside?' And with that, they removed Confucius from his newly acquired pedestal, and put *Lao Chün* in his stead. Remembering, however that 'Intelligent men perform no dark deeds,' they also left a verse upon the walls, explaining and defending their act, as follows:—

三教之中道門高。儒釋不及俺的腰。
廣寒宮裏去赴筵。王母請俺赴蟠桃。
可笑儒釋門人子。萬世不得這道遙。

'The Sect of Reason towers sublime and takes the leadership,
Its boastful rivals can't stretch up to touch the Taoist hip;
To banquets in the Heavenly Halls we only may repair,
The Peach of Immortality with us does *Wang Mu* share.
To Buddhists and Confucianists our pleasures are denied,
Nor could they in ten thousand ages gain them if they tried.'

The Taoists were no sooner gone, than a strolling company of Buddhist priests, seeing a new Temple to the Three Doctrines, were impelled to go in and worship the great originator of their system. But when they beheld Buddha degraded from his hereditary pre-eminence, and thrust to one side, they were even more annoyed than the Confucianists and the Taoists had been. 'What!' said they angrily, 'who ever heard of a Temple to the Three Doctrines in which Buddha was not in the middle?' With these words, they shifted Buddha to his former place. Reflecting that 'Intelligent men perform no dark deeds,' they too left upon the wall a verse to explain and justify what they had done, as follows:—

三教之中佛門強。閉目悟空靈性光。
撒下蒲團蓮臺坐。掃盡地獄化天堂。
可笑儒道門人子。螢火怎比日月光。

'The Buddhist Doctrine is the best—our eyes we seal up tight.
Reflecting on a vacuum will flood the soul with light.
Thus seated on the lotus stage our rushy mats we spread.
The Hell within is purged away, and Heaven is gained instead.
These Taoists and Confucianists are ludicrously blind.
How can a glow worm's light compete with sun and moon combined?'

The verse was scarcely written when the parties of Confucianists and Taoists, who had met and quarreled upon the road, returned to the Temple to complete their argument in the very presence of their respective Divinities. The result of this rencounter was a fierce dispute between the adherents of the different Sects, each wrangling for the precedence, and neither yielding anything to the others. This acrimonious dispute was interrupted by the appearance of an Old Man, venerable in appearance, who, perceiving the nature of the controversy, and that each party had in turn written a verse in its own defense, seized the pen, and indited another stanza, as follows:—

先有五當後有天。宏教真君把道傳。
先制金木水火土。生老病死在後邊。
末留仁義禮智信。三教本是一脈傳。
勸衆不必爭強勝。能說不行是枉然。

'At first were Five Existences, and then the Heavens were framed.
The Prince who grasped the mighty truth his doctrine now proclaimed.
First was created Metal, Wood, with Water, Fire, and Earth.
But Life and Sickness, Age and Death had all a later birth.
The Constant Virtues last were fixed, to guide the human course;
The Three Religions thus are seen to have one common source.
I urge you all to cease disputes and wranglings for the lead.
The power to talk, but not to act is valueless indeed.'

Upon reading what the Old Man had written, the Confucianists, the Taoists and the Buddhists were each filled with shame, and all went their several ways.

CHINESE FABLES.

Attention has been already called in another connection to the use by the Chinese of Fables, (sometimes vaguely called *Yü I* 寓意). A few specimens from the Virtue Books, will show the mode in which these allegorical forms of instruction are employed, in illustration of popular proverbs quoted as incentives to morality.* The first is a kind of variation of the allegory just given. In a certain temple images of Buddha, and of *Lao Chün* had been set up, the latter in the place of honor to the left. A Buddhist priest seeing this, was much displeased, exclaiming: 'The Doctrine of Buddha is vast in scope, how is it that *Lao Chün* takes precedence?' With these words he changed the place of the images. After this, a Taoist priest seeing what was done, was greatly vexed, and said; 'Our Taoist Doctrine is the most honorable of all, how is it then that Buddha has the place of honor?' So saying he changed the images back again. This happened so frequently, that by degrees the mud images were so much injured that they crumbled into fragments. *Lao Chün* laughing said to Buddha; 'You and I are the best of friends, but all this trouble has been caused by the jealousy of a couple of narrow minded priests.'

Moral—An open enemy is better than an indiscreet friend. Third Parties are those who promote quarrels. 'A broken rush fan shakes in each direction† (破蒲扇, 兩邊搖). 'Do not fan with the wind (a fire kindled expressly to be fanned), nor set in antagonism others (who have no enmity toward one another),' (別煽風兒攪對的).

Curing a Crooked Back. A certain doctor boasted of his skill in curing curvature of the spine, claiming that though a back were as crooked as that of a shrimps or as bent as a bow,—yea though the head were on a level with the loins, if he were but called the back would become forthwith as straight as a bamboo pen. A man with a crooked back believed these professions, and sent for the doctor, who laid the patient on his back over a plank with another plank on top of him, binding the two together with strong ropes drawn very tight. The patient, who was put in extreme pain, screamed to the doctor to desist, but the latter would not listen,

* The couplet already quoted as made at the expense of *Yüan Shao*, (袁紹), "With the body of a Sheep, clothed in a Tiger's skin, merit can never be achieved; The feathers of the Phoenix united to the liver of Chicken can not accomplish results" embodies a Fable, substantially the same as the familiar one of *Aesop*, entitled 'The Ass in the Lion's skin.' It is referred to in Chinese works on the art of war, in the words, 'The disgrace incurred by the sheep that went into battle clad in a Tiger's skin, 羊質虎皮之辱.'

† A rush fan is made with the top bent to one side, so as to catch the air like a bowl. When the fan is broken, it works like any other, in both directions.

and only put on the more pressure. The crooked back was straightened, but in the process of the cure the patient died. The bystanders seized the doctor, to beat him, but he remonstrated, saying; 'I only agreed to remedy the curvature of the spine but I never undertook to guarantee that the patient would live through it!'

Moral—Doctors, usurers, and those who stir up law-suits, care only for their own gain, disregarding altogether the sufferings of their victims. 'Cooks never make up for the flour which they spoil' (沒有賠麪的廚子). 'A doctor kills his patient, but he suffers no penalty,' (醫生治病, 治死不抵償). 'A doctor understands how to administer the eighteen incompatible drugs; if he kills his patient it is like throwing down a bowl,'* (醫生會了十八反, 治死人, 如同摔個碗).

The Temple Subscription. A plainly dressed military officer of low rank, was taken by a Buddhist Priest for a common civilian, and treated accordingly. The military man said to the priest; I perceive that your temple is broken down, if you wish to have it repaired I shall be glad make a subscription.' The priest, much delighted, brought on tea, and was extremely deferential in his manner. When the subscription was put before him, the officer wrote in a bold hand the following characters, indicating that he belonged to the Yamên of the Governor General; (總督部院). Perceiving that his visitor was a high official in disguise, the priest filled with secret terror, fell upon his knees. The officer then added the following words; (標下左營官兵), 'Military Officer of the Corps of the Left Division. At this the priest, seeing his mistake, and that the stranger was a person of no great importance, accordingly rose from his knees. As the officer wrote the words, 'Gladly subscribes Thirty'—the priest supposing that the subscription was to be Thirty Taels, was again pleased, and again dropped on his knees, when the military man completed the sentence by adding the word 'Cash.' Seeing that after all the subscription was but a trifle, the priest hastily arose, and turned away in anger and mortification.

Moral—'Men honor the rich—even dogs bite those with ragged clothes,' (人敬富的, 狗咬破的). 'Money makes the courage of the brave; clothes are the covering which keeps others in awe,

* Reference has already been made to some Chinese theories of the pulse, theories which are fundamental in the practice of Chinese medicine. There is a story of a Chinese doctor who when strolling in the country, saw a field of growing wheat, and exclaimed: 'What fine looking garlic!' On overhearing this sage utterance, a peasant remarked to his companion: 'What a wise man this city doctor must be! He does not even know *mai* 麥 wheat, *q.d. mai*, 脈 the pulse, or, as one might say in English, he does not even know the different kinds of *pulse*, peas, beans, &c., i.e. he 'does not know beans' when he sees them!

(錢是英雄的胆, 衣服是鎖人的毛). 'At a distance from home a man is judged by what he wears—near home he is judged by what he is,' (遠逛衣裳, 近逛人).

'A man is estimated by his clothes—and a horse by his saddle,' (人是衣裳馬是鞍). 'Three tenths according to a man's abilities—seven tenths according to his costume,' (三分的人才, 七分的打扮).

'Wealth rules the world; clothes make the age,' (財帛世界, 衣帽年).

Transmigration as a Creditor's Father. A rich old man called to him several of his debtors, and said; If you will make oath that you are positively unable to pay me now, but will do so in the future life, I will burn the evidences of your indebtedness.' The first debtor, whose debts were small, took the oath that he was willing to become the creditor's Horse, to be ridden by him in the next world and thus he would pay off his score. The old man nodded assent, and burned the papers.

The next, whose debt was larger, said; 'I am ready to become in the next world your Ox, to plow and harrow your fields, and thus discharge my overdue debts. The Creditor assented, and burned the documents, as before. Last came a man whose debts were very large, and who said: 'I am willing in the next world to be changed into your Father.' The old man was very angry, loaded him with reproaches, and was about to beat him, when the debtor cried; 'Listen to my defense. My debts are great, and can not be repaid simply by my becoming your Horse, or your Ox. I am willing to become in the next life your Father, in order to toil for you a whole life-time, disregarding my own life, and if I can only accumulate great wealth for you I will keep nothing for myself. Is not this a suitable way in which to pay my long standing debts.'

Moral—Posterity will have pleasures of its own; why should one make a Horse or an Ox of himself for the sake of Posterity? (兒孫有了兒孫富, 不與兒孫做馬牛).

Burning Ants, and worshipping Buddha. An old woman held in her hand a string of beads, and in a loud voice kept repeating the name of Amita Buddha, Amita Buddha, and in the midst of this pious service called out to her servant; 'This cooking boiler is overrun with ants, which are my abomination, bring me some fire and burn them up.' She then went on calling Amita Buddha, Amita Buddha, as before. After a time she called out to her servant again; 'Come and clean out the dirt from under the cooking range, but do not take my dust-pan lest it should be burned and spoiled

but go and borrow one of neighbor Chang.' Moral—'The mouth is right—the heart wrong,' (口是心非). 'The mouth of the wicked is sweet, but the heart is bitter,' (小人的嘴甜心苦).

'Those who can talk are not equal to those who can perform' (能說不如能作). 'Talking about Virtue is not so good as practicing it,' (言善不如行善).

Counterparts of the following story, are common in Western lands. Such cases indicate the touch of nature which makes the whole world kin.

Money more valued than Life. A man having fallen into the water, his son begged another person to save his father, offering him a handsome reward. The drowning man contrived to get his head up long enough to cry; 'I will give you three (tael) cents, and no more. If you will not save me for that, you need not do it at all.' Moral—some regard money as much as they regard their lives (視錢如命), and will give up life, but not money, (捨命不捨財).

'Men die for gain, birds perish to get food,' (人爲財死, 鳥爲食亡).

The Monkey who longed to be a man. A Monkey having died, went to the realms of Yen Wang, the Chinese Pluto,* and begged to be transmigrated into human shape. Yen Wang informed the Monkey that in that case it would be necessary to have all the hairs on his body plucked out. According a small devil was summoned, who pulled out the first hair, but the Monkey complained of the pain, and begged to have no more taken out. Yen Wang laughed, and said; 'You are unwilling to have even one hair plucked, and how can you expect to become a Man?'

Moral—Nothing can be done in life without money, but he who has money, and is too parsimonious to spend it, is worthy only of contempt—He is like an earthenware cock, from which not a single feather can be plucked, (磁公鷄一毛不拔), or like an iron donkey from which no hairs can be pulled, (鐵驢子似的, 沒毛可拔).

'He who is unwilling to suffer trouble, will never attain to being a true man.' (不受苦中苦, 難得人上人). 'He who does not experience persecution, will never become a Buddha,' (不受磨難不成佛).

* The Chinese Pluto, so frequently referred to, is not one god but ten, spoken of collectively as 十殿閻君. The originals are affirmed to be ten potentates of the time of the Contending Kingdoms, selected for their well known ferocity and truculence, with a view to inspire dread of the judgment to be expected from them in a future life. They are accordingly represented with ever variety of savage expression, reminding one of the observation of Mirabeau; "Few persons comprehend the power of my ugliness. If you would form an idea of my looks you must imagine a tiger who has had the small pox!"

The Crow and Tortoise. A Crow standing on the bank of a wide river, fell into conversation with a Tortoise, and in a bantering way offered to test their comparative speed, by seeing which of them could reach most quickly the opposite shore. The Tortoise agreed, and dived at once to swim across. When the Crow had reached the other bank, he said; 'Tortoise,' 'Tortoise.' 'Where are you?' 'Here I am,' said the Tortoise, putting up his head, 'I have been here a long time!' The Crow, much mortified to think that such a clumsy reptile had outstripped him, proposed another trial, to which the Tortoise willingly assented. This time the Crow flew with all his might, and was across in a twinkling, crying triumphantly; 'Tortoise! Tortoise! Where are you now?' 'Here I am,' said the Tortoise, 'I have been here a long time!' The Crow was now very unhappy indeed but in sheer desperation proposed one more trial. The Crow now flew only to the middle of the river, and cried as before: 'Tortoise! Tortoise! Where are you?' 'Here I am,' said the Tortoise on the farther bank. 'Here I am,' said *another* Tortoise simultaneously from the bank which the Crow had just left. Moral—Fraud can take unfair advantage of skill—'One person can not be wiser than two persons,' (一人不過二人智)

Lung Wang seeing the World. One day Lung Wang, the Dragon King—was disposed to leave his palace, which is deep under the Sea, and go out and see the submarine world over which he ruled. His Ministers protested, but Lung Wang was resolute. Accordingly he transformed himself into a little fish, and went abroad, much delighted with the many strange things which he saw—But as his curiosity was much in excess of his experience, he was soon entangled in a fisherman's net, from which escape was impossible. He was taken out by the fisherman, sold in the market, bought by a housewife who took him to her house, scraped him, split him in two, and fried him in a skillet before he had time to recover himself. As soon as he could disengage himself, he hastened to the palace of Yü Hwang, the chief ruler of the gods, to complain of his ill treatment. Yü Hwang inquired how Lung Wang came to be personating a little fish, and decided that as he had left his proper position for a sphere in which he had no business to be, he had only himself to thank for his misfortunes.

Moral—Let well enough alone. 'One may be a thousand days at home in comfort, but the moment he leaves home, he is in trouble, (在家千日好, 出外時時難). 'The Phoenix is not so good at roosting as a chicken,' (鳳凰落架不如雞). 'Do not enter a business which you do not understand, nor leave one with which you are familiar,' (生行莫入熟行莫出). 'If you plunged into the net yourself, do not blame any one else,' (自投羅網, 別怨人).

PROVERBS AS ILLUSTRATIONS OF HUMAN NATURE.

The proverbs of a nation afford an excellent index—as has been already remarked—of the national insight into human nature. Many sayings already cited illustrate this quality, which may, however, be further exemplified by a few additional instances.

‘He who has just been put in charge of an Imperial Granary sits up every night to boil for himself rice,’ (乍得倉官坐, 連夜煮米吃).

This is said in ridicule of those who, elevated to sudden wealth, know not how to behave. If they have dainty food its flavor is lost on them, if they wear elegant clothes they are not, after all, stylish, (吃不得味兒, 穿不得樣兒).

In China the business of eating is conducted on the most rational principles. The Chinese—like the gods of Homer—are never in a hurry, and instead of bolting their food with Anglo-Saxon precipitation, expend in its consumption an amount of time, which, perhaps, helps to account for the surprising vitality of the race. ‘Work’ they wisely say, ‘may be hastened, but not food,’ (緊活不緊飯).

No people appreciate more keenly than the Chinese ‘The wild and ineffable pleasure of eating at somebody else’s expense.’

It is on these happy occasions that they are said to ‘stretch out a little hand in the throat,’ (嗓子裏伸出小手來).

It is in finding, and making, such opportunities that Chinese skill is shown. The capacity of taking in the situation, instant adaptation to the circumstances of the moment is called *Yen se*, (眼色) or *Yen li kien* (眼力見). Hence the significant saying, ‘Exercise your faculty of seeing, and you will get good things to eat,’ (拿出眼力見來吃東西). The employment of this variety of eyesight, often involves the display of what we vulgarly call ‘brass,’ but which in China is known as ‘a thick face,’ (臉厚)—impudence and an absence of shame. ‘When the face is strong one eats long,’ (臉兒壯, 吃個胖).

‘The man whose face is thick and tough
At feasts will always get enough;
But he whose face shall prove too thin,
Can’t even get his chop-sticks in.’

臉兒厚。吃個殼。臉兒薄。摸不着。

In the Confucian Analects (xv. 23), we are informed that Tzu Kung asked Confucius, whether there is any one word which may serve as a rule of practice for all one’s life. The Master said; “Is not Reciprocity (恕) such a word? What you do not want done to yourself, do not do to others.” From the form of this expres-

sion, many have inferred (and have even gone to the length of affirming in printed books) that in China, the golden rule is only negative in its workings. It would be difficult to make a greater mistake. The Chinese have for ages been in the habit of doing to others almost exactly what they wish others to do to them. This proceeding is called 'propriety' (禮). Witness the dictum of the Book of Rites; 'Propriety is reciprocal; if there is giving, but no receiving, this is not propriety; if there is receiving, but no giving, neither is this propriety,' (禮尚往來, 往而不來, 非禮也, 來而不往, 亦非禮也).

'When one goes abroad, he should treat each one as a guest and he should enter a room as if others were in it; if I wish men to honor me, it is only that I honor men,' (出門如見賓, 入室如有人, 若要人重我, 無過我重人). Practical Reciprocity signifies that one person honors some other person, a linear (or other) foot, in order that this other person may in return honor him ten feet, (你敬我一尺, 我敬你一丈). Reciprocity means giving an ox to get back a horse, and that a case of presents received, is to be acknowledged by a case of presents in return, (得人一牛, 還人一馬, 一盒子來, 必須一盒子去). Under the head of Odes, the necessity of Reciprocity was made evident to the intelligent Reader, but here is a brief review lesson:—

有人倚。有人倚。無人倚。自跳起。
跌倒了。自己爬。望人扶。都是假。

"If you have friends to lean upon, then friends indeed have you,
But should you have no friends like this, then 'paddle your own canoe';
Should you slip down, crawl up yourself, with all your might and main,
The hope that other folks will help, is utterly in vain."

Reciprocity thus signifies that action and reaction are not only equal (as Western philosophers have taught), but a great deal more than equal. Reciprocity is looking every man (or woman), not on his own things, but also on the things of others, with a view to the transfer, if possible, of those things to his own use. In case of an emergency every man is ready to sacrifice the 'things of others,' rather than his own, as Artemus Ward was prepared to prosecute the war, though it involved sacrificing all his wife's relatives. There is a story of an old Chinese woman, who, when the country was threatened with grasshoppers, was heard praying against the impending calamity, as follows:—

螞蚱神。螞蚱神。別吃咱的。咎咱的。吃四隣。

'Oh Locust god! Oh locust ruling powers!
Eat all our neighbors crops, but don't touch ours.'

'When you meet a man extenuate his age; when you come across an article enhance its value,' (逢人損壽, 遇物增價). This is the shrewd dictum of the Chinese Lord Chesterfield, who knows what will please others. If your friend is obviously forty years old, salute him by observing that he looks barely thirty; if he has bought an inferior curio for twice its value, do not undeceive him, but tell him that it would have been cheap at any price as there are but few specimens of the kind extant.

'In eating other people's food, one eats until the perspiration flows, in eating one's own, one eats, and the tears come,' (吃人的, 吃出汗來, 吃自己的, 吃出淚來). Like our "Broad thongs are cut out of other folk's leather."

'You are a red-mouth and white-teeth, eating other people's food not knowing how to behave,' (你是紅口白牙, 吃人的東西, 不知情). This means that when there is any chance to eat at the expense of others, the mouth is always open, and the teeth always in sight.

'No Work—are two Fairies,' (無事是二神仙). This Chinese dictum corresponds to the observation in the 'Essays of Elia': "A man can never have too much Time to himself, nor too little to do. Had I a little son, I would Christen him NOTHING TO DO; he should do nothing. Man, I verily believe, is out of his element as long as he is operative." To the same effect is the saying; 'To be entirely at leisure for one day is to be for one day an Immortal,' (一日清閒, 一日仙).

'Never ask a guest whether you shall kill your chicken,' (你不可殺雞問客). If you first inquire whether he would like to have it cooked on his account, the guest must of course decline. This will make the guest uncomfortable, and the host ridiculous.

'Determined to eat copperas* so as to poison a tiger,' (吃紅礬, 藥死老虎的主意). Of one who is so resolved to injure another, that he is willing to sacrifice his own life to accomplish it, as when suicide is committed on the premises of an enemy, in order to involve him in a ruinous lawsuit.

'Every family has a goddess of Mercy; every place has Amitah Buddha,' (家家觀世音, 處處彌陀佛).

'Every family has a book that is hard to read,' (家家有本難念的書). There is a skeleton in every house. Even an upright magistrate can hardly decide family disputes, (清官難斷家務事).

* Chinese classifications are seldom satisfactory ones. Of three 'deadly drugs' mentioned in one of their proverbs, two are much less dangerous than others in common use; 'Sulphur, croton-oil seeds, and arsenic—he who takes them, will speedily attend a funeral,' (硫磺, 巴豆, 信, 吃了就出殯).

'When a daughter has grown up, she is like smuggled salt,' (閨女大了似私鹽包). The only security is to see her safely married as early as possible.

'The most virtuous damsel should beware of the plotting youth,' (烈女怕謀郎).

'Of the hundred Virtues filial conduct is the chief—but it must be judged by the intentions, and not by acts, for judged by acts there would not be a filial son in the world. Of the myriad Vices, lust is the worst, but it must be determined by deeds and not by inclinations, since determined by inclinations, there would not be a perfect man in the entire universe;'

百行孝爲先。論心不論事。論事世間無孝子。
萬惡淫爲首。論事不論心。論心天下無完人。

'A woman who acts the falcon, does it in furthering a plot in which two persons are involved,' (放鷹的婦人，是兩口子的計策). When a husband and wife find it impossible to get enough to eat at home, they sometimes go out to 'hawk,' (放鷹), at a great distance from home, where they are quite unknown. The woman then becomes the man's 'sister,' and is eligible for marriage on moderate terms. She is no sooner established in her new home, than she takes occasion to elope, carrying with her as many of the valuables of her new husband as she can lay her hands upon, rejoining her real husband at some place agreed upon.

This trade is rendered comparatively easy, from the circumstance that the Chinese are in the habit of remarrying promptly, when a partner is lost. 'A wife is like a wall of mud-bricks, take off one row, and there is another below it,' (妻似牆上的泥坯，揭一層又一層), which signifies that the wife is no sooner dead than her husband begins to plan for securing another. 'The widow does not stay so for more than a month, and the widower repairs his house' (takes a new wife) 'within a year,' (寡婦不隔月，填房不過年).

The perpetual brawls and lawsuits which are sure to result, have indeed rendered it proverbial that a prudent man will not take a woman whose husband is living,' (好漢子，不娶活人妻), but in the case of the 'hawking' wife, the cheapness tempts the purchaser, who soon finds, however, that 'He who grasps at a small advantage, incurs a great loss,' (佔小便宜吃大虧). (貪小利則必受大害), and that 'When the gains are great the loss is correspondingly heavy,' (利也天，害也大), for 'Great strokes of luck, have always been found to be cheats,' (從來便宜是個當) i.e. like articles given in pawn, (上當).

'Even the best of men, can not stand a leak underneath, (是个好漢子, 也架不了底漏). The significant phrase 'bottom leak,' (底漏) is employed to denote women who steal from the family of the mother-in-law, to give to the mother's family. This petty pilfering is a familiar experience in Chinese households. 'Outside thieves are easily guarded against; against thieves in the family, it is hard to guard),' (外賊好擋, 家賊難防).

There is a story of two old dames who had not seen each other for many a long year, and who one day met. 'How do things go?' said one to the other; 'How is your sons business, and what kind of a daughter-in-law have you?' To this the answer was; 'My son's business is fairly good, but the daughter-in-law is bad—she steals from us for her mother,' (底漏). And your married daughter, what about her?' 'Ah!' was the reply 'If it had not, been for the help I got from that daughter we should not have been able to get on at all!'

'There is no dipper which never strikes the edge of the cooking boiler,' (沒有馬勺不碰鍋簷的).

The ladle (馬勺) is made of brass, and in dipping out the food, it is certain now and then to hit the iron kettle. This is used to indicate that there is no family ideally harmonious, for there are sure to be little domestic 'unpleasantnesses' as unpremeditated and as inevitable as the collision between dipper and kettle. 'Nobody's family can hang up the sign; Nothing the matter here.' (誰家不能掛着無事牌). The expression *Wu shih p'ai* refers to a practice among the Secret Sects when an outbreak is planned, of hanging a little sign-board (*p'ai*) by the door, with a secret formula, which protects the building from plunder, and is thus styled a 'Notice that all is well.' The meaning is similar to the last saying quoted. Every family has its troubles. There are none so fortunate as never to be obliged to ask favors, (沒有不求人的人).

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

HOW CAN A PREACHER OF CHRISTIANITY TO CHINESE HEATHEN
ADAPT HIS MESSAGE TO HIS HEARERS?

By "WATERFORD."

HUMANLY speaking the results of a Christian preacher's work depend, in no unimportant degree, on the wise adaptation of his message to the persons addressed. Close observation and careful study of those phases of character which his hearers exhibit most prominently will be required in order to render possible such adaptation. All will, however, be agreed that adaptation is indispensable to a preacher's usefulness. So plain and obvious is the principle that we often marvel to find few "ministers of the word" appear as if striving with all their heart and soul to carry it into practice. The true preacher, whether at home or abroad, will speak the word "As men are able to hear it" following in so doing the steps of Him "Who best knew what was in man."

It is not said that a preacher of this type will be ready to fall in with the doctrinal prejudices of one individual, the spiritual vagaries of another or the generally unamiable eccentricities of a third, but he will endeavour to throw himself on the broad sympathies of the general body of his congregation and seek to set forth the truth in a manner best fitted to convert and instruct. To teach truth on a wider basis and in fuller measure might sometimes better accord with his own earnest desires, but the question uppermost in his mind will always be the amount of practical good likely to be effected, and little or no regard will be paid to the preacher's own private feelings.

The principle remains the same wherever spiritual work is to be done, but in the mission field its application is vastly more difficult than in nominally Christian countries. So much has to be gained in the way of insight into mind and character before a Missionary can be said to possess the commonest requisites for success in teaching Christianity to a heathen people.

If the foreign teacher refuses to acquaint himself with habits and customs strange and new, and to take these constantly into account in dealing with the people, the way to all good results, which might otherwise be expected to arise, will remain effectually barred. If men will not hear they cannot receive and obey the truth, and they will not hear if they are not wisely addressed. The Missionary of to-day could at times be very justly made the subject of the same indignant remonstrance which a heathen magnate once addressed to a zealous Father of the church concerning the idolatrous practices prevalent in the Roman Empire at the time. "These promulgators of a new doctrine" said he "have signally failed to appreciate the merits of that which they are endeavouring to supplant." The Christians of that day

had so little perception that they declared the people worshippers of senseless idols when in reality they were striving to reverence and adore the unseen though symbolized in statues and images. No missionary should commence work before he has asked himself a preliminary question regarding the habits of thought, the moral character and existing religious beliefs of the people whose spiritual guide he desires to constitute himself. It is by trying to build upon foundations of truth already laid, by discovering and working upon ideas not incompatible with his own faith that the Christian Missionary will succeed in removing difficulties and preparing the way for the reception of other truths, which, if presented without such preparation, would be met by strenuous opposition. To adopt the language of one who has but little sympathy with Mission work in China, "the Teacher of Christianity must find analogies as well as differences, lines that run together, common insights and (what the writer calls also) common superstitions." Johnsons "Oriental Religions," China, page 729.

What these "analogies," "lines that run together" "common insights," &c., are may not be easy to determine because to quote the language of another recognized authority, Dr. Wells Williams, "Middle Kingdom" VOL. II. pp. 230, "Notwithstanding what has been written upon the religion of the Chinese no one has very satisfactorily elucidated the true nature of their belief or the intent of their ritual. Enough however is known to convince us that there are undoubtedly many tendencies in the religious beliefs and practices of the Chinese which pave the way for the reception of Christianity."

There are some Christian verities which have only to be stated in order to carry to the minds of the Chinese some conviction of their reality and importance. Reasons in favour of accepting the truths are suggested as soon as the truths themselves are heard. This is only saying in other words that the teaching of a Christian Missionary will embody ideas which the Chinese have long endeavoured in vain to express. There is a harmony between something to be found in Christianity and the course of their own lives. We need go no further for illustrations than the great topics which concern the nature and character of a personal God. Let us suppose every Missionary's starting point to be the first article of his creed, "God the Father almighty maker of Heaven and Earth." It is true he is met at the outset by a difficulty. The Chinese do not distinguish between a spiritual Creator and a material Heaven. But it is also true that their conception of the universe leaves room for the idea of an Almighty Creator. Native preachers of great knowledge and experience assert that their audiences are readily brought to believe that nature in her manifold forms was brought into existence and perfected by one who was "before all worlds."

If the Missionary desires to speak to his audience of God's overruling Providence it can hardly be said that the doctrine in no way connects itself with what the hard working, poverty stricken Chinese consider of first importance. There is a pathos in the deep poverty and hard struggles for existence to which the masses in China are driven. They have one all absorbing thought and esteem one thing to be needful, the support of their natural life. There must be incessant striving on the part of these unfortunate people if they are to get as Carlyle once said of a certain poverty stricken class at home, "That by getting which they may retain the power to get any thing." The feelings of a Missionary towards this class might well be expressed in another sentence from the same writer. "The pitiable thing is not that any man should labour but that in the midst of his toil there should be no light, no guidance and no freedom. That the lamp of his soul should go out and no ray of Heavenly knowledge reach him."

The doctrine of a kind providence will appeal to the lower side of man's nature and may even awaken a response in the minds of the poorest and most unlettered.

The first references to Jesus Christ, the Saviour, might be well made in a similar manner. Those parts of the Gospel stories which exhibit in the clearest way our Lord's compassion and care for man's bodily wants and infirmities should be much dwelt upon in preaching to the Chinese. That Christ forgave men's sins may, after a time, become intelligible to a Chinese heathen audience; that He helped the sick and suffering can be understood from the beginning. A consciousness of misery is keenly felt but a consciousness of sin is scarcely felt at all. The form of the narratives will be of the greatest use in preaching sermons on the miracles. Wherever the healing love of Christ is portrayed the truth is "embodied in a tale." The Chinaman understands what is meant by curing bodily sicknesses. He has faith in the medical skill of foreigners, and the narratives of one who out of pity for men healed their sicknesses cannot be without attraction for him. The compassion which prompted the deeds which the Gospels record will lead men to think of a Saviours' kindness and goodness. After this they can be told of the wonderful wisdom and divine power shown in His marvellous works, and further assured that His heart still loves men and that He waits to heal and save them.

The object of every Missionary is not only to set forth, in a general way, the Fatherhood of God to men but the highest form of that relationship accomplished by the reconciliation of Christ. To help him in teaching the beginnings of this doctrine of a divine Fatherhood the Christian preacher has a mine of wealth in the "filial piety" of the Chinese. The bright point of native morality is

obedience in the family and in the state. The Emperor is Father to his people of whom he is the head and heaven-appointed Teacher. It is for us to show that the God whom we preach sustains a relationship to mankind analagous to that of the Father in the family and in the state. God in His relation to us is the great original prototype of the paternal relation wherever it is found; vide Ephesians 3-15, Greek, and Dean Alford *in loco*, who says "Every Earthly and Heavenly family reflects in its name the Being and Source-ship of the Great Father Himself." The topic of man's sin and his need of reconciliation with God is best treated as one of the aspects of the relation subsisting between God and man. Otherwise it is not easy for Missionaries to approach the subject. Chinese morality presupposes the original goodness of human nature and by no means consists with the Christian doctrine of sin. Indeed it will often be found necessary in speaking to a heathen to point out what his faults are or he will deny that he has any.

The above will suffice for illustration of a method which is likely to prove useful in teaching Christianity in China. A further question for the young missionary should be as to the kind of arguments and demonstrations to be employed. The Missionary in a foreign field labours under the disadvantage of not being able, without an obvious begging of the question, to appeal to the authority of Scripture, for himself the clearest and highest source of revelation. It may be answered he should first attempt to prove that Scripture is authoritative. The Missionary in China cannot well commence so arduous a task. The Chinese know next to nothing of the history of other nations and cannot enter into the merits of the usual arguments from fulfilled prophesy. The arguments from miracles might be used with more purpose if the facts, when assented to, were sufficient to prove the authority of our sacred books. But the people love the marvellous and listen to miraculous stories with eagerness and they would not readily distinguish between their own stories and those who tell Christ's wonder working. "The great difference" as a writer remarks in the *Universal Missionary Journal*, December 1880, "between preaching to the heathen and to those who are not wholly unacquainted with Christianity seems to be in this, that in the former case the Bible is the goal and end and in the latter the starting point."

Accustomed as we all are to view Christianity as the completion of a system which had its beginnings in Judaism rather than a complete system in itself there is danger that we shall be found preaching in an unpractical way from Biblical texts. Home methods should have no place in the Mission field if no better reason can be given for their adoption here than that they are home methods. Let a

man preach what is in the Scripture without making Scripture the ground of his appeals, but rather address himself to the individual conscience in ways which special circumstances seem to demand.

Among a people to whom the universe is full of spiritual existences it ought not to be an impracticable task to bring home to the mind the conception of a Personal God as an object of trust and love. So also as regards the fact of sin. The custom followed in our western pulpits of speaking about sin in the abstract is not to be closely followed. The heathen will not understand and if he did could scarcely be expected to apply the remarks to himself. The Chinese are willing to admit that they are sinners if they are charged with those things which their customs and laws and consciences declare to be sins and, like western sinners, it sometimes happens that when they deny with their lips their hearts have to confess that they have transgressed. If by plainly convicting them of particular faults admissions are gained, it will be possible to show them that the law of God revealed in His word goes deeper, touching even the thoughts and intents of the heart and bringing to light error and secret faults. In this way they may be led to feel the need of Christ's Redemptive work.

The Christian preacher in China needs no reminding that there is a world of literature of his disposal which he may use to the best advantage in expounding Christian doctrine. The best known of the native classics will supply illustrations on many points of doctrine especially that of a particular Divine Providence. There are sayings in common life, native proverbs, and every day phrases which put on record the thousand wants and cares, the hopes and joys of the people. Some of the very best methods of appeal may be suggested by the circumstances of the occasion which requires them or of the people who are then hearing the truth. Last but not least the comments and critics of an audience will supply ways of enforcing the truth which no prepared plan could have equalled. The great necessity of a Missionary is so to know the life of the people and make himself part of it that he can always be instant in season.

The question for us is amid all the teaching so foreign and strange to the people what is, there which will lead them by the shortest way to a true apprehension of the Gospel. If a heathen can be guided across the threshold of Christianity we need have little fear for a final result. All fresh ideas received into the mind cause it to expand and quicken the desire of acquisition. The same holds true of the grand and ennobling ideas contained in Christianity. Chinese who, from a proper starting point, have learned some little of these truths will seek to learn more and will continue in the Saviour's word, be his disciples indeed. They shall know the truth and the "truth shall make them free."

ON SOME THEOLOGICAL TERMS.

BY REV. R. H. GRAVES, M.D., D.D.

IT is an interesting and not unprofitable study to compare the ideas of different peoples in feeling after the truth and endeavoring to express their feelings in language. In introducing Christianity among a people, as the ideas are often new, words have to be used in a sense different from the ordinary one. Two ways are open to a translator; either to transfer words, and give mere sounds, or to select the word nearest in sense and give it a new shade of meaning. The former is contrary to the genius of Chinese and to the object which we have in view in helping the people to *understand* the revealed will of God. We cannot, as the Buddhists, transfer Sanskrit sounds into Chinese, nor as the Roman Catholics, (in some cases) transfer Latin ones. It is far better to endeavor to find the nearest Chinese equivalent and use it in a modified sense. This is the plan pursued by missionaries generally, as by the translators of scientific works. The same plan is followed in diplomatic and commercial intercourse; *e.g.* in the Chinese terms for *consul*, *telegram*, *steamboat* &c. Not only is it important that the translator should be acquainted with the term which will best express the idea he wishes to render, but it is equally important for the preacher to remember that the popular understanding of a term is somewhat different from that assigned to it in his Bible and associated with it in his mind.

It is proposed to examine some of these terms. We may examine a term *etymologically* to try and get at the basal idea, and as to its *usage* to get at its actual force. Of these two sources of information usage is doubtless the more important, but it is also the more variable. Classical usage and present usage may be very different; so local usage may vary. Hence the importance of colloquial versions to give the masses of the people clear ideas of the truth.

SIN. 罪. In Chinese no sharp distinction is drawn between sin and punishment. So in Hebrew.

S. Clark (Speakers Comment.) remarks on 717 in Lev. xxvi. 39, "The primary meaning of the Hebrew word is *iniquity*, but the language of Scripture does not make that trenchant division between *sin* and *punishment* which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death."

The character 罪 was originally written 辜, composed of 自 "self" and 辛 "sorrow," "bitter," "crime." The latter again is akin to 干, "to offend superiors." (干上). We have here therefore the primitive idea of sin as either "remorse" the subjective penalty of wrong-doing, or as the setting up of *self* against superiors—violation of the restraints of authority. Both of these ideas are eminently Scriptural as the first sin was a rejection of authority and brought remorse as in Adam and Cain.

Ts'in Ch'i Hwang Ti changed the character into its present form because it bore too much resemblance to the character 皇 "emperor." (One is reminded of victor Hugo's "*Histoire d'un Crime*.") Ts'in emphasized the idea of *punishment* and wrote it 罪 composed of "net" and "wrong" i.e. "crime entangles men in the net of the law" (Wms.) He may have been justified in this by another old form 圉, where the "enclosure" seems to point to the prison as in 囚 "a prisoner," *lit.* "man in an enclosure."

In Hebrew the ordinary word for sin, חטא means "to miss the mark," "err from the path of right" Ges. So in Greek we have $\alpha\mu\alpha\rho\tau\alpha\omega$ with the same signification, from a priv. and the root $\mu\alpha\rho$, Aryan MAK. rub, stroke, mark. Hence our *mark margin* &c. The idea is of going beyond a line *marked* out, or missing an object set before one.

Our English word *sin* is derived from the verb "to be," A.S. *sindon*, "They are." It is connected with Latin *sons* (*sonti*) guilty, allied to *sunt*, "they are." It means literally "the man *who it was*;" when several are accused or suspected, the one who it really *was* that committed the deed is the *sinner*. Etymologically, the Chinese idea is a very apt one. Practically, we have to remember that 罪 means either the offence, as in 犯罪, or the penalty, as in 受罪.

TRANSGRESSION. 過 *kwo*, "transgression, fault," also "to pass." Kang Hi says that 過 is a transgression "through ignorance and inadvertence." It is composed of the radical 辵, "going," "walking and halting" and 𠂔 "a way mouth," "mouth distorted by crying." Possibly the idea sought to be conveyed is "sorrow, lamenting, for transgression." The phonetic 𠂔 *kwo*, Canton, *Wa* is probably from Aryan root WAK. Teut. WAH. "go crookedly," "bend," "swerve." A.S. *wah* crooked. English *vacillate*.

This again is formed from 𠂔 mouth, and 骨 "bones cleared of the flesh but not broken" (Chalmers). The original form may be intended to represent the vertebrae of a fish after the flesh has been removed, hence "crooked."

Hence both elements in 過 may point to the *going astray*. With this compare Hebrew 𐤒𐤕 pass over, often translated transgress and transgression in English, and Greek παραβαδῖς transgression. We have also in Greek παραπτώμα, *lit.*, "a falling beside," and so transgression. Cremer (Bible Theological Lev. p. 517) says, "The word is not quite so strong as παραβαδῖς" "παραβαδῖς denotes *sin objectively viewed*, as a violation of a known rule of life, but in παραπτώμα reference is specially made to the *subjective weakness* or inactivity of him who comes short of the enjoined command." "Still it does not in Scripture as in Classical Greek imply any palliation or excuse, it denotes sin as an offence and violation of right."

EVIL. 惡 *ok*. Kang Hi says wilful sin is 惡, without will, 過." The character is formed from 亞 hump-backed, ugly, and 心 heart, 亞 also means "second to," hence Williams says "guileful heart" Chalmers says "惡 is a modification of 工, *bent* under work." It may be connected with Aryan root AK. *bend*. The primitive idea then would seem to be the heart oppressed with the burden of sin as Christian in the Pilgrim's Progress.

Compare Hebrew 𐤔𐤕 broken, hence worthless, bad, and Greek κακ-ος, possibly both connected with the same Aryan root AK.

I would rather however refer it to the root AGH, choke, frighten, whence come Sanskrit *agh-a*, sin and our *ug-ly* and *ang-er*. The primitive idea would then be the ugliness and deformity of sin or its oppressiveness. 惡 is also read *u' wu* meaning to hate; that evil is hateful is a universal notion. "Do not that abominable thing, which I *hate*, saith the Lord." This sound may be connected with the Aryan root WADH, kill, hate, hence Latin *Odi*, I hate. Lest some one should not see the connection, I will state the steps. *Wu* (Canton *u*) had an old sound *wut* which is not far from WADH.

Practically 惡 seems to be used for sins of violence, open handed sins, rather than secret evils. We call a man *bad* when he is unprincipled; in Scriptural Greek κακία often means *malignity* and not simply the opposite of ἀρετή. While as a general term 惡, *bad*, in Chinese is the opposite of 善, *good*, yet when used in a more special sense it points to deeds rather than principle.

FAULT. 愆 *hin*, "Fault crime, overpass." This is often used with 罪. It is composed of 心 heart, and 衍 *in*, to overflow. (This again of *water* and *going*). The old form was written 僇 (*man, words* and *three mouths*). The old form refers to the words, a man breaking forth in many words; no restraint on his mouth, whereas the present form relates to the heart. The idea seems to be that of a man

breaking loose from all restraint as a river breaking its dikes—looseness. In usage it differs but little from 過.

Bridgman and Schereschewsky use it for "Trespass" offering where medhurst has 過.

GUILT. 辜 *ku*, "Fault, crime, guilt," composed of 古 *old*, and 辛 *bitter*, crime as above. The sound may be from Aryan root *KU*, *swell*, *be strong*, and so mean to rise against superiors. The *Shwuh Wan*, says it "formerly had the sound of 辛."

Our word *guilt* is derived from Tentonic root *GALD*, "to pay," and refers to the *ransom price* for crime. One might be tempted to connect 辜 with 估 *ku*, "price," "reckon," from this analogy.

GUILT. 孽 *It*, composed of 子 *son* and 薛 *sin*, says Williams. But it seems rather to denote "sprout," "sucker," and so a concubine's child. Kang Hi does not give the meaning *guilt*, nor any thing nearer to it than *strange*, *injurious*, except that it denotes a child of a *sinful* woman who is not one of the family. (All the blame of the illegitimate birth is thrown on the woman!) In the Doctrine of the mean it is used for "unlucky omens"—prodigies in animal shape. In modern usage it is employed with 罪 and means *guilt*, *sin*, *crime*. Etymologically it may be derived from Aryan root *IT*, to *swell*," hence *sprout* would seem to be the primitive idea. But the composition of the character seems to point to 辛 as an important factor, and as this means "offence, crime" (See Chalmers under 183). I think that this taken with the present usage points to *crime*, *guilt*, as an essential meaning of the word, though Kang Hi almost ignores it.

TRANSGRESS. 犯 This is composed of *dog*, and *joint* (Wms.) But Chalmers says that the latter part of the character is rather the "bud of a flower" (79.) He considers it merely phonetic here. Perhaps however we may trace the idea of *swell*, *sprout* as in 甬 "burst opening flowers" and 粵 "sprout." So this may, convey the sense of passing limits, swelling, &c., as several of the preceding words.

The old form of the character 犯 conveys clearly the notion of *going* (彳.) Why *dog* should be substituted for *go* must be left to conjecture perhaps it may be to make it stronger "rush against," "go violently." In English, we have "doggedly" for "pertinaciously" "morosely." The main idea of 犯 seems to be "overcome restraints" "violate." It sometimes has a good sense, "withstand" in Confucius. In usage however the sense is usually bad.

WHAT THE ROMAN CATHOLICS TEACH TO THE CHINESE.

By REV. H. BLODGET, D.D.

IT is not denied that most excellent and able treatises are published by the Roman Catholics in China, explaining and defending some of the most important and vital doctrines of the Christian faith. Nor is it denied that their works are of high literary merit. It is not however our present purpose to call attention to those treatises which all admire, but to some other teachings of theirs to the Chinese, which are of a very different nature.

In a Catechism on the ten commandments prepared by Emmanuel Diaz in 1642, and republished in Peking in 1814, by authority of the bishop at that time he says of the worship of the virgin Mary (欽崇, the same characters which he also used of the worship of God,) "The holy mother is inferior to God, but superior to the angels and saints. Therefore worshippers of the virgin in comparing her with God, should regard her as not his equal, in comparing her with angels and saints should regard her as above them; because the body of our Lord, his flesh and bones, were formed from the holy mother.

We may draw an illustration from the honor paid to the mother of a reigning king. She is regarded with awe, as superior to all the magistrates of the realm. In the ceremonies due to persons of rank, no one would venture to place her on a level with such, who after all are but servants. Now the multitudes of angels and of saints are but servants. How can they receive such honor as the holy mother?

Moreover the very gracious holy mother is the protectress of men. One of the saints has said, "The office of the holy mother is constantly to bear in mind this world, constantly to long for its good, constantly to pray in its behalf. She is in heaven like the beauty of the sun, moon, and stars. These lights adorn the heavens, and impart moisture and fertility to the whole earth. The five elements are produced by them. The harvests ripen under their influence. Thus is the holy mother. She is ever praying to the Lord to bestow happiness upon this world of ours."

One of the saints has given three illustrations to show her relations to men. The first is this. The universe is like the body. Our Lord is the head: the holy mother is the neck: mankind are the limbs and members: the grace of the Lord is their food.

In what respects is the holy mother like the neck? First, the neck is near the head, and above all the members. Thus the holy

mother while inferior to, and yet very near our Lord, is exalted above all the angels. Second, The neck is between the head and the members. Thus the holy mother holds a lofty position between God and men to intercede for men, and never is a prayer of hers unheeded. Third, food must pass through the neck in order to nourish the body. Thus the grace of the Lord must pass through the holy mother to nourish the souls of men.

The second illustration is this. The holy mother is like the hand of God. When God will bestow grace upon man he delivers it into the hand of the holy mother, assigning to her the office of its distribution.

The third illustration is this. The holy mother is like the key to God's treasury, and her office is to open and to shut. How large is her liberality! From the opened treasury how ceaseless the flow! The good draw near, and increase their goodness: the wicked draw near and are forgiven their wickedness. Whoever comes receives. How vast, how boundless the grace! From the day of our entrance into the world until the day of our leaving the world she constantly grants us her saving aid. Should we not revere her? All the dwellers on earth, the near and the remote, the wise, and the foolish all receive her measureless grace.

Saint An-sêh-erh raises the question, whether in praying for forgiveness or for special grace, we should first address ourselves to God, or first implore the aid of the holy mother.

To this the answer is given, our God is a just God, the judge of sinful men. When we pray under our load of sin, we should first address ourselves to the holy mother, and entreat her to be our intercessor. God out of regard to her merits, always grants that for which we pray.

This may be compared to the conduct of a subject who wishes to obtain a favor from his king, and first applies himself to some meritorious officer of the king, hoping to gain his point through the personal regard in which this officer is held.

Saint Bo-erh-na says, 'God is perfectly benevolent, and at the same time perfectly just. How can sinners, who fear his majesty, pray to him for forgiveness? The holy mother is all mercy, all mildness, assenting without severity. First come to her and pray, then shall I obtain that which I pray for. Let those who have received her many favors see to it that they honor her as they ought.'"

In regard to such teachings, we may say first, that they are not found in the New Testament. In the Acts of the Apostles, and in the Epistles, where we learn how the Apostles, and early disciples taught the Gospel, we find no such doctrines.

Second.—That while Roman Catholics contend that such teachings are in accordance with the true progress of doctrine, unfolded from germs contained in the New Testament, to us they seem like innovations; and they do not command the assent of the feelings and judgment of those who have depended all their lives for religious instruction upon the word of God in the Sacred Scriptures.

Third.—This is only one of many examples of religious teaching, in which the Roman Catholics contend that they give men the true progress of doctrine, unfolded from germs contained in the Sacred Scriptures, while to many in other branches of the Christian church they seem to teach innovations, which not only fail to commend themselves to the "Mind of the Spirit" which is within them, but appear rather to be departures from the truth of God in the direction of conformity to the natural, unsanctified reason and judgment of men.

Fourth.—Roman Catholics charge those who differ from them on these points, with following their own "private judgment," instead of yielding to the judgment of the church.

We reply, if "private," as here used, means the judgment, as biased by the sinful heart, in opposition to that judgment which is public, universal, free from all taint of sin, and in accordance with the perfect benevolence of God, then private judgment is always wrong. If it means the natural reason of man as opposed to the perfect wisdom of God, it is wrong. If it means "limited," as by the imperfect vision of finite beings in distinction from the judgments of the All-knowing, then private judgments are very liable to be erroneous.

On the contrary, if "private judgment" simply means the judgment of the individual, then it may be right, or it may be wrong. If the individual has the "Mind of the Spirit," the judgment will be right, and accord with the truth of God, just as each drop of water in the morning light reflects the sun. Noah judged right, although the whole world judged differently.

In the case in hand, the judgments of numerous individuals, and of large bodies of men, made up of individuals, agree in regard to such teachings of the Roman Church as those mentioned above. It is acknowledged that the judgments are those of individuals, and of churches. It is not acknowledged that they are "private judgments" in the sense referred to above. To assert this would be to beg the question at issue.

Fifth.—Leaving out of view for the moment the right or wrong of individual judgments, we claim that it is simply impossible for a moral being to escape from them, or to avoid the responsibility which

attaches to them. In deciding such questions as those referred to there is no other way in the last issue but by individual judgment.

Suppose there be twenty such questions between the Romanist, and the Christian who is outside the Roman Church. The latter in considering these questions knows beforehand what the Roman church decides in regard to them. When the Rev. John Henry Newman goes into the Roman Catholic church, he goes in with his eyes open. He takes the judgments of the Roman church on all these twenty questions whether it accords with his individual judgment or does not. He yields his individual judgment to the judgment of that church.

But why does he go into the Roman church? It is because he believes it to be right, and its judgments to be correct. This conduct is founded on an *inward individual judgment that he is doing what is right, and that he will reach the truth by so doing*. His judgment by which he accepts and enters the Roman Catholic church is as really an individual judgment, whether right or wrong, as would be his judgment on any one of the twenty questions referred to. By this one judgment he decides them all together. Knowing beforehand their judgment on these points he accepts it when he accepts that church, and is as really responsible for each decision as if he had made each of the twenty by his own individual judgment.

Sixth.—These two forms of the Christian faith are now taught throughout China, the one in which the individual, under the guidance of the Spirit of God, with the word of God in the Bible and the history of the church before him, is held responsible for his decisions in matters of doctrine and practice; the other in which by one individual judgment the church member agrees to refer all such matters to the Roman *Curia*.

Which of these two ways will prevail? The late Madame Morache, the widow of a French Protestant clergyman, was accustomed some twenty years ago to tell the French Roman Catholic priests whom she met in the French Legation in Peking "We shall certainly prevail in the end, because we give the Chinese the Bible." The present wide dissemination of the word of God in China is a work in which every Protestant Missionary must rejoice. Let the Bible go throughout the length and breadth of the land, especially those parts of it in which the way of salvation is pointed out most plainly. And let there go with it, in Bible distributors, in Missionaries, in Christians, *Bible lives*, full of love, zeal, faith, self denial, all the fruits of the Spirit, and the Chinese will not fail to discern in due time what are the essential things of the Christian faith, the constant virtues and doctrines, and what are accretions of after ages.

RELIGIOUS PERSECUTION IN CHINA.

BY REV. J. EDKINS, D.D.

THE attitude assumed by the Chinese government and people towards religions not supported and authorized by the state has usually been threefold. It has been the fashion in this country first to treat peculiar religious opinions with indifference, then to persecute them, and at last to tolerate them. The Christian religion is now spreading in China more rapidly than ever. Both Catholics and Protestants are ardently engaged in making converts and the number of communicants and adherents is rapidly increasing. A single missionary, or a staff of three or four missionaries in connection with one board of direction at home have the care of several hundred converts or even a thousand. Some are less successful, but the prospect which now meets the eye of the Protestant Missionaries is in many parts of the country full of hope. These Christian communities are mainly the result of work among the country population and in regard to the great cities, to the ruling class and the government the prevailing tone is partly indifference and partly hostility: consequently it is important to know something of the history of religious persecution in China in order that a judgment may be correctly formed as to how the Chinese government may be expected to treat religious questions and difficulties arising out of the spread of Christianity in coming years.

When Buddhism began to make numerous converts in China in the first centuries of the Christian era, the government for a long time took no notice or shewed favour to this religion. Under the Heu Han dynasty ending A.D. 220 and during the Three kingdoms ending A.D. 277, as well as through the times of the Tsin dynasty down to A.D. 400 Buddhism was not checked by the government. For more than three centuries Hindoos and natives of Affghanistan, Parthiang and Turkish Buddhists spread their religion in China without hindrance. This long period of tranquillity had much to do with the success of Buddhism in its appeal to the faith of the Chinese. Unimpeded it could, through the attractions of the monastic life and the prospect of a future state of happy existence, work as might be expected on the popular mind so as to produce faith by these and other motives possessing a powerful influence. In the year A.D. 398 the Tsin emperor* was advised by one of his ministers Heng-hiuen to institute a general inspection of the Buddhist monastic communities. It was ordered that those monks and nuns who had a competent knowledge of their books, understood the principles of their

* An-ti, He reigned at Nanking.

religion and behaved well should be allowed to continue practising their self imposed duties. All others were required to go back to common life. Exception was made in favour of a Buddhist establishment at Looshan in Kiangse of which the reputation was so good that inspection was regarded as not necessary.

In the year A.D. 446 the emperor of north China, Wei Tai Wu issued an edict to burn and destroy the Buddhist books, images, temples and pagodas. The monks were ordered to be put to death. Six years later a new emperor ascended the throne and stopped the persecution.

This persecution while it lasted is described as having been marked by great severity. The minister Tsui Hau urged the emperor to this course by insisting on the falsity of the Buddhist religion. On this ground it ought to be exterminated. In the capital when monasteries were visited it was found that the monks took wine, possessed many war-like implements, and had in their possession plundered articles belonging to rich persons which had been entrusted to them. The minister therefore urged the emperor, to put these monks to death by process of law and then proceed to decree the death of all Buddhist monks through the empire. Military officers were ordered to destroy images and foreign books wherever they found them. All monks old or young were to be buried alive. The prince imperial exhorted his father to mercy in vain but he gave secret orders to have the persecuting proclamation delayed in order that monks might hear of the danger and have time to hide themselves. The temples attacked were all destroyed. Buddhist books were hidden as were many images and the priests in great numbers perished.

This persecution, of six years was caused by the efforts of the Tauists who as the Buddhists tell us worked on the credulity of the emperor. Somewhat earlier in the year 424 a Tauist of the Sung Kau mountain in Honan, named Keu Chien Chī 寇謙之 erected and decorated an altar * there to pray for the emperor's happiness. It was announced by him to the emperor that Lau Chiun himself had come down at this altar and bestowed the title on the emperor of T'ai P'ing Chen Chiün. In consequence of this the monarch, feeling highly flattered, changed the name of the year which became for thirteen successive years 太平興君 T'ai P'ing Chen Chiün. It was during this period of Tauist ascendancy that Buddhism was persecuted. This was the time when Tauist priests were on certain occasions placed over the princes and nobility and when many youths of the best families were encouraged to become Tauists. A hundred and twenty are mentioned as having been selected by the emperor

* This kind of altar includes images, tablets, and all the arrangements for worship.

for this purpose. He also built Tauist temples and altars. The Buddhist historian in relating these circumstances remarks that Keu Chien Chî deceived the monarch of North China by strange stories among other things of a book which he professed to have received from Lau Chiun and which he presented to the emperor through the persuasion of Tsui Hau, this sovereign was induced to believe it genuine. The Buddhist writer further says that Lau Chiun being a sage, he might become a powerful deity in heaven, or he might come down into the world on successive occasions to instruct mankind, but as to this Tauist's pretensions in saying that at such a place Lau Chiun had come down and that he had given a title to the emperor and informed him how to maintain peace in the empire, all this was pure deception. It was just such perverse teaching as Confucius refused to countenance by speaking of it * as we are told in the Lun Yü 子不語怪力亂神. The Buddhist author goes on to say that soon after this Tsui Hau, the minister, urged on the emperor to put the Buddhist monks to death, their religion being false. This the emperor suddenly resolved to do.

In the year 458 there was in South China under the Sung dynasty, an insurrection against the government, which was headed by a priest. This priest was saluted emperor by his followers. He was taken and put to death. In consequence of this, severe regulations unfavourable to the Buddhists were issued and many priests were beheaded. This may be called a persecution, but there seems to have been justification for close inquiry. The officers of government on such occasions too often punish the innocent with the guilty. All who did not live by strict rule were forced to return to lay life.

In the year 517 in South China the order was issued by the emperor from Nanking his capital that all Tauist monks should return to ordinary occupations. Favour to Buddhism was the cause of this attack on the Tauist religion. It was in the reign and by the command of Liang Woo Ti, that this persecution was commenced and this emperor was at the same time one of the greatest friends of Buddhism that history knows among sovereigns.

The Chen dynasty followed in south China and Chow and T'se in the north. The Chow emperor was the most warlike and won first the Tsi country, and, later part of the C'hen country. A proof of the success of Buddhism and its vitality in South China is seen in the fact that in A.D. 573, the conversion of Japan and Corea was commenced. The priests who crossed the sea to teach in these kingdoms went from the ports of central China.

* In the year 481 a second insurrection on the part of priests is mentioned under the first Tsi emperor. There was a third in 515 under the emperor Liang Wu Ti.

In the year 574 the edict decreeing the persecution was issued, and the next year the forces of Chow conquered Ts'e. This gave the ruler of Chow an opportunity to extend his law respecting Buddhism and Tauism to the Ts'e country, the present Shantung. In the year 580 the imperial favour was restored to these two religions. The persecution had already lasted for six years over North China. On one occasion a party of more than three hundred Buddhists went together to South China in hope of there obtaining freedom to practice their religion. They were well received by the southern emperor on account of their virtuous life and his belief that Buddhist monks are useful in quelling disturbances and communicating moral instruction. He therefore ordered them to be maintained in the capital at the public expense. The Cheu emperor who persecuted Buddhism and Tauism was of a Tartar family and connected with the Sien Pi nation. He founded his kingdom on the ruins of the empire of the Wei Tartars. The historians praise him as an able ruler subtle in devising and firm in action. He preferred the Confucian religion to others, but placed the Tauist above the Buddhist. His persecution is mentioned as the third severe repression of the Tauists and the second of the Buddhists. Three millions of monks and nuns returned to lay life during the persecution.

In the year 573 the Chow emperor assembled the Buddhist and Tauist monks in Changan and had a decree read to them which was as follows. "The six classics and the school of the literati are what ought to prevail in the world. The true Buddha has no image as Buddhists themselves say and therefore reverence paid to pagodas and temples is useless. Foolish people believe in these things, and vainly waste their riches upon them. All these books and images ought to be destroyed. The love of parents is very great. The Buddhist Shaman does not requite it by filial piety. This is ingratitude of the worst type. How can it remain unpunished? All monks are hereby ordered to return to society, and become laymen once more."

Then a stout hearted leader of the monks named Hwei Yuen Fa Shi undertook to reply to the imperial decree. "If the images of Buddha have no feeling and no happiness follows from their worship, the seven imperial temples are in the same case and also without feeling."

The emperor replied "The Buddhist books teach a foreign religion and therefore they ought to perish. The seven temples were erected by my ancestors. I do not regard them in the same light as they did and I propose to destroy them at the same time."

The Buddhist rejoined, "If a foreign religion is on that account not to be followed in China the teaching of Confucius should be honoured only in the country where he was born. He being a native

of the Loo kingdom his doctrine ought also for a like reason not to be followed in the provinces of Shansi and Shensi. If the seven imperial temples are destroyed, the five classics will be useless, the three national religions will all be gone and how will it then be possible to govern the state?"

The emperor answered, "The different provinces such as Shansi and Shensi have been equally with the Loo kingdom under the civilizing influence of the ancient kings."

The Buddhist advocate said, "If these regions were all under the civilizing influence of the same ancient kings, then China and India both belonging to the same gambudwipa continent, and being under control of the same wheel kings, why should they not unite in honouring the wheel kings and the sage whom they revered?" After there had been in this battle of words twelve assaults and replies on both sides the emperor still would not yield. The next year he commanded the Buddhist and Tauist leaders to attend another assembly. After hearing their statements he decided to persecute and ordered the monks of both religions to resume the lay habit. He also directed the books and images of both to be destroyed. In consequence of this law more than 2,000,000 monks doffed their habits and returned to ordinary life.

This was in the fifth month. The next month an edict of a somewhat milder kind was issued. Buddhist and Tauist monks of unblemished reputation were to be located in special temples and only such as were without knowledge and hopelessly indolent were required to leave the monkish community and go back to ordinary life.

A Buddhist priest, Tsing Ye Fa Shi, on hearing the imperial decree took in his hand a written memorial and requested to be allowed an interview with the emperor. He stated the heavy retribution that must follow on the destruction of the Buddhist images, temples and worship. The emperor's countenance changed and he dismissed the priest who went to the mountains and wept for seven days, seated on a rock, after which he took a knife, divided his flesh into strips, hung his stomach (such is the story) and other viscera on pine branches and died holding his heart with his two hands. White milk flowed out and coagulated on the rock. All who heard this story wept.

In the year 625 the 8th of the reign of Tang Kau Tsu a minister named Foo Yi presented a memorial against Buddhism. This was at the beginning of the Tang dynasty. He said that the teaching of Buddha in the books translated into Chinese was false. It led men to be disloyal and unfilial. When they cut off their hair they in fact threw off respect for the authority of princes and of parents. The begging priests were robbers. They changed their dress to avoid paying taxes. But as to life and death however early life may end,

however late death may be in arriving, all depends on chance. Honour and dishonour come from the prince. Yet the ignorant ascribe these things to Buddha who thus robs the emperor of his authority and does injury to the state. The emperor asked the advice of his counsellors. They defended Buddhism as favourable to virtue and an enemy to vice and Buddha being himself a sage ought to be respected. When Foo Yi insisted that Siau Yü one of the champions of the foreign religion was unfilial in acting as such, Siau Yü retorted with hands joined, that "earth's prison," was set up for just such persons as Foo Yi. This phrase "earth's prison," is from the Sanscrit and has come to be used like our word "hell" in colloquial Chinese. After some days the emperor said in the council, "Foo Yi states that Buddhism is useless. What do you think of this matter?" There were some there who saw an inconsistency in the emperor's conduct if he should persecute Buddhism. They said "Your Majesty formerly when gathering troops round your standard paid honour to the Three Precious Ones and said that should you mount the throne you would favour the spread of the Tauist religion. You took an oath to do this. Now that the universe bows to your sceptre and the riches of the Four Seas are at your feet should your majesty adopt the advice of Foo Yi you would be untrue to former good intentions and fall into manifest error. The emperor then heard what the Buddhists themselves had to say. They maintained that the instructions of Buddha unsealed the fountains of ten thousand methods to guide mankind. Confucius and Lautsze only gave instruction as to the way to govern the state according to the existing circumstances in time and in place. The Buddhist monk assumes an attitude of self control, receives instruction, performs virtuous actions, practises usages which bring happiness on the people and enlightens the innocent. The benefits accruing to the state from Buddhism are not slight.

In the fifth month of the year 626 a decree was issued stating that Buddhist and Tauist monks avoided contributing to the support of the government, and did not keep their own rules. The temples were too near the markets. The monks were even involved in killing animals for food. It was therefore necessary to place the Buddhist and Tauist monasteries under severe regulations. Those whose behaviour was defective and censurable must cease to be monks. Those who were diligent and beyond reproach must reside in the large monasteries where they could still be provided with food and clothing. In the capital it was ordered that three Buddhist monasteries and one Tauist should be retained. In all other cities no monastery should be allowed. The rest were to be suppressed. In the next month there was a general pardon of all criminals, and on this occasion the persecution ceased.

In the 8th month the sovereignty was by decree conveyed to the heir apparent, who soon after mounting the throne asked Foo Yi why he did not believe in the profound doctrine of Buddha, which had so many evidences in its favour? The retribution consequent on good and evil actions was beyond doubt a real thing. Foo Yi replied that no benefit came to the state from the Buddhists and that religion was of western origin. The reason why he did not become sensible of the excellence of Buddhism was that he regarded it as too mean in its character for him to learn it. After this he was seized with an illness. His whole body began to putrefy. He uttered loud cries and died. Such is the Buddhist account.

This assault on Buddhism was not severe enough to justify its being placed among the principal persecutions, but it throws light on the grounds of that hostility to a foreign religion which so often worked unfavourably to the Buddhist cause and sometimes exhibited itself in more violent forms and for periods of greater duration.

In the year 843, the emperor Tang Wu Tsung of that time wished to destroy the Buddhist religion, he himself being a lover of Taoism. An order was issued requiring the Buddhist leaders to state what had been the consequences of toleration and what the consequences of persecution since Buddhism entered China. Were they favourable or otherwise? One of them wrote a statement which was presented to the emperor.

In the same year the monasteries of the sect of Manes were proscribed. Seventy nuns of the metropolis all died. In Turkestan or Hwei Ki as it was then called, the Wigur country, the exiles who travelled there all died. Such is the statement.

To illustrate the Chinese account of these things it will be well here to insert brief narrative * from ecclesiastical history of facts having reference to the Manicheans. The gnostic doctrine of Syria spread early into Persia where it was received with curious interest because it resembled the teaching of Zoroaster. A blending of Christianity with the Zend religion was the result. The Parthian empire under which Zoroaster's system had declined till it became an imperfect dualism and ceremonial worship had passed away. The Sassanides endeavored to restore the old religion to its former purity and splendour. The Magi taught the supremacy of Ormuzd, and were supported in this by the Persian kings. Unqualified dualism was condemned and with it the Magusaeans. These commotions in the native religious community of Persia gave Manes perhaps an advantage in forming there a new community in whose system of doctrine Christianity was united with the belief of the Magusaeans.

* Geiseler Ecclesiast. Hist. Vol. 1. p. 224.

The Manicheans were in existence in Bosnia so late as the 15th, century. They were then persecuted by Stephen Thomas king of Bosnia who became a Roman Catholic 1442. The Pope wrote a letter which is still extant in which the king is praised for the persecution. The Manicheans in distress sought help from the Turks.

Two years later Buddhism was most rigorously dealt with. The occasion was this. A favorite Taoist, Chau Kwei Chen, requested the emperor to call a conference of Buddhists and Taoists in the palace. The emperor consented and offered to the assembly for discussion the method of Lantsze for ruling a great kingdom. A Buddhist leader mounted the platform and said the doctrine of the immortal genii and transformation of a mortal only into one that will never die is suitable for an anchorite of the mountains and woods, but not for emperors and kings. This is a matter to which they ought not to give their attention. The emperor was displeased and dismissed the assembly. The emperor ordered a terrace to be erected in connection with the altar of heaven from which to watch for the genii and named it Wang Sien T'ai. Chau Kwei Chen seeing that the emperor was very fond of Taoism took advantage of the favour he enjoyed to malign the Buddhist religion, insisting that China ought not to practice it and that it should be exterminated. He overcame the resistance of those members of the government who favoured Buddhism and introduced some Taoists from the Lo Fow mountain near Canton to help in shewing the mischievous nature of the Buddhist tenets.

The result of the emperor's love for Taoism was that in the fourth month an edict was issued to count the Buddhist monks and nuns throughout the empire. In the fifth month it was decreed that eight Buddhist monasteries should be retained in the capital with thirty monks in each. In every city through the empire one monastery should be retained with five, ten, or twenty monks. All other temples and monasteries were to be destroyed. Accordingly at the appointed time 4600 monasteries were levelled with the ground and 40,000 smaller temples. The materials were used in erecting post houses on the roads. The gold and silver of images went to the public treasury. Iron images were melted and made into agricultural implements. Copper images were used to manufacture current coin of the empire. Many millions of acres of land were confiscated. Slaves and other domestic servants of both sexes to the number of 15000 were taken possession of and 260,500 monks and nuns were compelled to go back to lay life.

A change came. The next year A.D. 846 a few more monasteries were allowed in the capital. The new emperor Siuen Tsung visited the monasteries to burn incense on the day of the death of the former

emperors according to the old custom. The Tauists were denounced as having deceived the late emperor and maliciously persuaded him to undertake a bitter persecution of the Buddhist religion. Chau Kwei Chen and the Tauist from Lo Fow with others were publicly beheaded and their heads exposed as those of the worst criminals.

Another change came in the year 847. This was the first of Siuen Tsung the new emperor who by an act of certain eunuchs attained this dignity although he was uncle of the deceased emperor. Both he and the former emperor seriously injured themselves by taking mercury as a constant medicine. Many hoped to attain great age by means of it, and both of them in fact shortened their days by its use. In the intercalary month an edict was issued to renew the destruction of Buddhist monasteries. It was again through the influence of Tauism on the mind of a despotic ruler. This renewal of repressive measures rendered the persecutions of this period the most long continued of any recorded down to this time.

In the tenth century the last persecution of Buddhism occurred. This was during the sixth decade of that century just before the Sung dynasty acquired the empire. The Chow family in 955 instituted rules which were intended to restrict the number of monks, and nuns. None were admitted to the vows without official permission, and when parents were left without any one to care for their children were not permitted to assume the Buddhist robe. Temples without regular support were ordered to be closed. Five months later copper was needed for coining. It was ordered that the copper images of Buddha and bronze utensils of all kinds should be given up to the local officers within fifty days from the date assigned. If the date passed and images and implements of copper and bronze still remained in the possession of priests' private persons and others to the extent of more than five catties in weight, such persons were to be put to death. The emperor in stating his reasons for this action took advantage of the doctrine of benevolence in the Buddhist religion to claim for the public service the copper then so much required. Also he observed these images were not Buddha himself. The books of the Buddhist religion said this and they also recorded of Buddha that he gave his head and eyes to save living beings. Since therefore it was a benefit to the people to confiscate the property and to order money of this kind to be coined the emperor might be said to do what Buddha would himself favour.

During this year 3336 monasteries were closed, and the copper of their images was all used in casting current coin for the service of the government.

Buddhism was severely persecuted as these facts shew by four emperors. The first of these was Wei Tai Wu A.D. 446. There were

checks upon this religion and acts of rigour before his time but he was the first to assume the character of a great persecutor. He lived six years after the persecuting decree and his successor reversed his policy, and gave distinguished support to Buddhism. The next emperor who decreed a violent persecution was Cheu Wu A.D. 573. The persecution lasted till the year 577. The minister who instigated this persecution was Wei Yuen Sung. It is added that some person named Tu Chia entered the invisible world soon after this time and saw the emperor Chow Wu Ti in hell suffering punishment and begging for mercy. The successor of this emperor Chow Siuen Ti, restored Buddhism to its former prosperity. Subsequent to this there was no important persecution during two hundred and seventy years till the reign of Tang Wu Tsung. This emperor was induced by Chau Kwei Chen a Tauist to persecute the Buddhists. The decision was come to in 845. The emperor confiscated to public use an immense amount of property belonging to the Buddhists, or under their charge as it is better to say, they being merely the temporary owners. The fourth general persecution was in the tenth century a little more than a century after the last. It was decreed by the emperor Chow Shi Tsung and it lasted five years. At the expiration of which time the Sung dynasty came into power. During that dynasty Buddhism was once persecuted by Hwei Tsung, through his love of Tauism but not severely.

The advent of the Sung dynasty brought with it the art of printing which spread knowledge and education among the people by multiplying books. The literary class increased with cheap literature. Authors became more numerous. The government and people became more tolerant in tone through the growth of philosophy. Some authors even strove to shew how the three religions agreed together by making a study of them all and observing that all had at their foundation certain common principles of a moral kind. Hence the Sung dynasty became on the whole by inclination tolerant and the Tauist and Buddhist religions had a time of prosperity. But the views of the Confucianist literati as a class did not change. They held Buddhists and Tauists both to be heretics. They ought to be abolished, but it is better to weaken them by argument, than to destroy them by persecution. They tried this plan. They again and again took up the weapons of their logic to shew that these heretical teachers were in the wrong hoping that the people would feel the force of their reasoning. This has not been a successful enterprise. The people still professedly believe in the religious claims of the Buddhists and Tauists. The policy of the government has been tolerant while the tone of the Confucianist literature has been at the

same time condemnatory. For nine hundred years this state of things has lasted and it lasts still except for a short time in the reign of Sung Hwei Tsung.

The persecutions from which the Roman Catholic Missions have suffered have been the consequence of this state of things. The literati in the Ming dynasty and in the present dynasty have held their opinions unimpaired and have from motives of policy been restrained from persecuting Buddhists and Tauists by the faith of the people in the protecting power of the divinities of these two religions. But if an extensive persecution of popular religions was impossible, the persecution of a newly arrived religion from foreign countries was not so. Minute and interesting narratives of the suffering of converts of the Roman Catholic Missions are contained in the *Lettres Edifiantes* and in Père Huc's *Christianity in China*. Christianity being not a popular religion can be persecuted with approbation. A certain number of the literary class in each locality rejoice in the occurrence of a local persecution and willingly take part in it. Officers of the government are in many instances only too willing to help in such persecutions by passing by instances of cruelty and injustice and if they do not help the local foes of the Christians in their persecuting acts actually take themselves the part of persecutors. Happily the toleration of Christianity became the law of China by its insertion in the Russian, French, American, and English treaties in the year 1858.

The spirit of the Chinese officials towards Christianity is shown very plainly in the history of the Romanist persecutions. For example Alares Semedo* in A.D. 1622 tells us that at that time the first minister concluded his memorial to the emperor in the following manner. "The Christian religion is false, it blinds men's minds. It encourages them to meet in secret. In preceding years memorials have been frequently presented against this religion and its exercise has been strictly prohibited. The converts being unimportant may be leniently dealt with, but the foreigners ought to be driven from the empire. The neophytes should be imprisoned one month wearing the cangue. They should then be conducted before a magistrate and exhorted to obey the emperor and separate themselves from bad doctrines."

In consequence of this Christians were loaded with chains and imprisoned. The churches were entered and robbed. The images, books, crosses, and objects of devotion were taken away. All sorts of outrages were heaped on the converts and they were loaded with ill treatment to make them confess that they were affiliated to the Sect of the White lily.

* Cited in Huc. Vol. I. p. 308.

It was at this critical time that Sü Kwang Chi resolved to help the persecuted. He hastened to Peking with this object in view. The principal accuser fell into comparative disgrace, and the persecution came to an end. Sü Kwang Chi was raised to a very high post as one of the chief court advisers, and used his new influence to defend the traduced missionaries from the west. At this time the discovery of the Syrian inscription gave new popularity to the Christian religion shewing as it did that 1000 years before it had already been propagated successfully in China. The Missions had a time of peace and flourished accordingly. In four provinces there were now thirteen thousand converts the fruit of forty years of labour.

Here I stop, it being not my purpose to describe recent persecutions. The facts concerning them are fully given by Roman Catholic authors.

The causes of the persecutions of the Buddhists as alleged by the persecutors, or capable of being deduced from the facts, are the following. The falsity of Buddhist doctrines was (A.D. 446) alleged. But Taoist jealousy of Buddhist success seems to have been the real cause in this case. The monkish system was not reconcilable with love to parents. Buddhism was of foreign origin, and inconsistent with the state religion of China. These alleged motives were probably the real motives in A.D. 573, for rulers having a strong will like to reduce all things to uniformity. In 625 the laziness of the Buddhist life was alleged as also the non payment of taxes, and it was denied on these grounds that Buddhism was of use to the state. It was added that many Buddhists did not keep their own rules, and that therefore they ought to be compelled to cease being monks, because they made their vows a pretext for avoiding taxes. These taxes would be a poll tax and a proportion of the land produce. By not labouring they deprived the government of so much grain tax in which human industry counts as a large element. Another cause undoubtedly was the accumulation of ecclesiastical property. The copper of the images and the land that afforded revenue to the monasteries were both desired by the government in A.D. 845, and caused persecution.

The causes for persecution of Christianity in China have been in several respects the same as for the persecution of Buddhism. One or two points of difference present themselves. The Christians are blamed for not contributing to idolatrous worship requiring a house tax or shop tax to sustain it. Also it is said that the presence of Christians in a neighbourhood causes litigation, contests between villages and family strife.

PERSECUTION IN KWANGTUNG.

BY REV. R. H. GRAVES, D.D.

THE autumn of 1884 will be memorable in the history of Christianity in China on account of the wave of anti-Christian and anti-foreign excitement which swept over the province of Kwangtung. In the course of a few weeks 18 Protestant chapels were destroyed or robbed. The degree of violence which they suffered varied from simple robbery of the clothes &c., of the preacher to the total destruction of the furniture and building and the robbery and maltreatment of the native Christians in general. I make no allusion to the violence done to Roman Catholic chapels, as the priests in this province are French, and it is not strange that the people should vent their indignation against France for her unjustifiable demands and violence, by reprisals on French property, and abuse of those connected with the French.

Speaking, then, only of Protestant chapels, the different nationalities and various Missions represented here all came in for a share in the losses. 10 chapels interfered with by the heathen were American, 7 were English, and 1 was German. 5 were connected with the American Presbyterian Mission; 1 with the English Presbyterian; 3 with the English Wesleyan; 2 with the London Mission; 1 with the English Church Mission; 4 with the American Baptists (2 at Canton and 2 at Swatow); 1 with the American Congregational Mission and 1 with the German Berlin Mission. Several of these were near Swatow and the rest were in the vicinity of Canton. In Canton city the chapels were threatened, and saved only by the active efforts of the Consuls who procured proclamations from the Chinese authorities. For two months the chapels were closed and there was no public preaching to the heathen. The Missionaries and other foreigners could not even venture on the streets so great was the hatred of all foreigners. At the instigation of the *Chinese Mail*, a rabid native newspaper in Hongkong, several of the Tartar soldiers were imprisoned simply for the crime of being Christians, and were released only through the efforts of the American Consul.

Our girls' schools, of which there are many in Canton, were almost all closed through parents withdrawing their children and landlords refusing to rent their houses for Christian schools. In the country several places rented as chapels were also resumed by the landlords who feared mob violence to their property. Colporteurs could find no sale for their books, and met with nothing but abuse. Thus all forms of Christian work among the heathen were suspended. Underlings from the Yamens arrested the Christians and extorted money from them or threatened them with the direct punishments.

Converts were beaten and the clothes stripped off even of the women. (At Shinhing they were decent enough to bring a female along to take the dresses off the women). Not only were the chapels attacked but the private dwellings and shops of the Christians were also mobbed, and their contents destroyed or stolen.

What were the Chinese mandarins doing while these things were going on? Generally speaking, *nothing*. No arrests of rioters were made, no underlings were dismissed, no stolen property restored. In some cases, at the importunity of the Christians for help, impotent proclamations were posted up. At Shinhing after one chapel had been destroyed the District Magistrate sent a guard to protect one within the city walls, and put out a good proclamation, but his efforts were hindered by his superior, the Department Magistrate. At Pok-lo the District Magistrate has been an honorable exception, as he has, since the riot, arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities afforded Dr. Wenyon protection but said they dared not arrest the rioters. They have since promised to rebuild one of the chapels demolished. On the other hand the Tsingluen Magistrate put out a proclamation stating that the American chapel belonged to the French and sat by in his chair while the rioting was going on, making no effort to check it as long as the houses of the heathen were not interfered with. The only help he afforded the Christians was to send some of them away in a boat after their houses had been destroyed, their property stolen, and they themselves, even old men and women, beaten and stripped of their clothes. It is stated on good authority that the secret instructions sent by the Provincial authorities to all the Districts were couched in eight characters "Provoke not the people: Delay all cases." This policy has certainly been carried out to the letter, as no efforts were made to check the violence of the mob, and the Christians were snubbed whenever they made complaints. The cases of restitution alluded to above have been *since* the riots were over. The Chinese Authorities were generally powerless, or unwilling to do anything to check this mob violence. In most cases a little display of authority could have nipped the trouble in the bud, but *promptness* is not a virtue of Chinese mandarins and they prefer to feel their way along.

This craze of hostility was directed not only against Christianity but also against everything that was foreign, and at the same time beneficial. Native drug stores which sold foreign medicines, physicians who had received a training in western medicine, surgery, and dentistry were also objects of the hatred of the mob. Since the riots these practitioners, even though heathen, have lost almost all their

patients. Those who pandered to the vices of the people by selling opium from Hongkong, and lottery tickets from Macao incurred however no danger from the rioters. Thus though this outbreak was anti-foreign, it was also an uprising against the true and the good. Satanic malice was at the bottom of the whole movement.

CAUSES.—If we seek for the causes of this outburst of popular violence they are not hard to discover. Nor does the blame attach exclusively to the Chinese, but fairness obliges us to say that we have suffered through the faults of men from beyond the Ocean, as well as those of the people of the Central Kingdom.

It is undeniable that there is strong feeling of *race-hatred* among the Cantonese against Occidentals. This is not peculiar to them though it may exist in a more virulent form. We see the same in India and elsewhere. Asiatics differ from Europeans in their customs, habits, prejudices, and modes of thought as much as they do in dress. Both think themselves superior in the points on which they pride themselves. This self-conceit is a prominent trait in the Chinese character. As Canton has been the points of contact with Europeans for so many generations this race-conceit is synonymous with patriotism with the scholars and masses.

It must be admitted too that the conduct of foreigners has not always tended to remove this feeling from the minds even of the more thoughtful and better disposed. They see in the men of the West examples of the triumph of force, and the benefits of material civilization, but also they see instances of moral degradation. Commerce brings many evils in its train. A seaport frequented by the ships of all nations is too often a moral cesspool. Then, the moral sense of the better class of minds has been shocked by the opium trade, the coolie traffic and the legalized gambling and piracy of Hongkong and Macao. These two ports at either side of the Lintin bay have been the outposts of immorality in the eyes of the Chinese. The traffic in opium, with all its ramifications, smuggling, bribery, and the sapping of the strength of youth and stealing away the savings of the family has its center in Hongkong. Macao is identified with piracy, coolie kidnapping, and legalized gambling. What was the introduction of the foreigner to Swatow? As a dealer in opium and coolies. Is it surprising then that the popular estimate of the foreigner is low in the eyes of the Cantonese? I do not mean that the influence of foreigners has been altogether injurious. It is not the fact. But human nature is such that it emphasizes the objectionable points in an enemy or a rival, and overlooks the favorable ones. Especially is this the case in times of popular excitement.

The *Hongkong Chinese press* has had a bad influence. It generally merely caters to the tastes and prejudices of its patrons. Reveling

in a freedom which it could never enjoy in China itself, it has abused the protection of a Christian government to excite its readers against foreigners, and against Christianity. So great has been the abuse that the Government of Hongkong had to summon the editors of two principal sheets to trial before the court. But we never hear of a Chinese newspaper losing any subscribers because of its obscene contents, or on account of its inciting to assassination or murder. The general influence of these papers is anti-foreign, and anti-Christian. Not only have their false news and skilfully concocted telegrams mislead the people, but they have covertly encouraged the people, or even more openly incited them to destroy Christian chapels and persecute the native Christians.

The killing of an innocent Chinese boy by the Englishman Logan in a drunken spree, and the troubles culminating in the riot of 1883 so stirred up the hearts of the people that the feeling of exasperation against foreigners has not died away yet. This was another cause of the outburst of anti-foreign violence in September 1884.

The *pretensions of the Roman Catholics* have done much to prejudice the Chinese against Christianity. The priests assume the privileges of official rank, often claiming the right of visiting mandarins as peers, sometimes putting up lanterns at their doors with official titles, and resorting to various devices to give themselves an official *status*, and so to gain an influence among the people. This of course provokes the jealousy of the mandarins and gentry. Then they have claimed the privilege of sanctuary for their churches, and have claimed protection over native converts, rescuing them from the power of the civil law. While this right of asylum here, as when exercised in the middle ages, may often defend the persecuted Christians from oppression, it also now, as then, sometimes gives shelter to the guilty. Hence the Chinese officials complain that the Christian Churches become refuges for men who refuse to pay their taxes, and are even guilty of crime. It is commonly reported that a man in Canton for whose arrest a reward of \$1000 was offered, joined the Roman Catholics and the priests said, "You cannot touch him, he is one of our people." The native priests are said to be quite overbearing in claiming access to the mandarins. Nor has this been entirely confined to the Roman Catholics, but native preachers connected with Protestant Missions are also charged with demanding admission into the presence of the local officials, and presuming on their connection with foreigners to claim civil privileges. There is often a good excuse for these things, as they are seeking to defend their fellow converts from the unjust oppression, and persecution of the heathen, and as the underlings throw every obstacle in the way of obtaining justice, they are tempted to claim as a privilege

what they should seek as a favor. Still, all these things excite the ruling classes against Christianity. The scribes and Pharisees were not more jealous for the old order of things, than are the gentry and officials of China.

The *hostilities with France* certainly had much to do with the excitement. The unjustifiable conduct of this European Power provoked the people to the last degree, and especially reports that the French were about to attack Canton. That the Cantonese should be more irritated than the Chinese elsewhere is not strange. The proximity of Two Kwang to Annam, the fact that many of the soldiers sent there were quartered in Canton, the exciting editorials of the Hongkong Chinese newspapers—all these things tended to kindle the hearts of the naturally turbulent populace here. It is noteworthy that though Foochow suffered so much, there was no outbreak against Christianity there, no chapels were attacked, and no native Christians suffered.

But the main cause of this outbreak of fanaticism was the *conduct of the Chinese high officials*. This certainly was the immediate cause. We went into the city to our chapel as usual on August 29th, and found the people no worse than for days before. The next day a faithful Christian coolie came to us and begged us not to venture into the streets on Sunday the 31st, as the people were leaping for joy over proclamations from the high officials, the Imperial High Commissioner, P'ang Yu Lin, and the Viceroy, and Governor, and Ex-Viceroy. These papers offered rewards varying from \$5000 for the apprehension of the enemies of the Emperor. A final clause stated that this meant the French and their abettors among the Chinese and Annamese. But the proclamations were sold about the streets, and published in the Hongkong papers, I understand, with this clause omitted. The popular interpretation and that cried out by the news-sellers was "\$100 for a foreigner and \$50 for a native Christian." An appeal had thus been made by the authorities to the strongest passions that rule in the breast of the Chinese mob, love of money and hatred of the foreigner. The news spread like wildfire. In a few days chapels at Fatshan, Shinhing, Tsingyuen, Sanhi, Skeklung and elsewhere were demolished or robbed. The Roman Catholics were attacked and Protestants robbed. The authorities generally took no means to check the violence of the people, except sometimes to put out proclamations advising the people not to be riotous. There were one or two honorable exceptions. In Canton itself the Consuls protested earnestly and the Chinese Authorities put out a few feeble proclamations in a few obscure places, but not at the city gates where their proclamations are usually posted. On September 4th, a short proclamation protecting our dwellings, chapels and schools was given to the Consuls. By September 12th, the Consuls had brought sufficient pressure to bear on the

mandarins to lead them to issue a very good proclamation. These papers however were sent only to the Consuls for distribution to the Missionaries, to be posted at our chapels and schools and *were not posted up at the city gates or elsewhere by the Chinese officials.*

There seems very little doubt as to the *animus* of the Chinese officials, especially of P'ang Yu Lin the High Commissioner. He was well known for his anti-foreign and anti-Christian proclivities. At his first arrival last year the heathen party were rejoiced, and reports were at once circulated that Christianity was to be suppressed. He issued a rabid proclamation which excited the people very much in which he said that China would not hold herself responsible for any losses which might ensue from the destruction of buildings belonging to foreigners by popular violence. This of course was construed by the mob as a permission to destroy chapels &c. This proclamation was suspended at the *yamen* and sold about the streets, but excited the people so much that it was disavowed, and not posted at the city gates.

After the conclusion of the Li-Fournier treaty Commissioner P'ang sent a memorial to Peking protesting against the peace-policy, and giving five reasons for war, and five recommendations to the Throne. In one of these he speaks of chapels as the "Heavenly Lord's devil halls" and does not hesitate to recommend their destruction and the massacre of the priests and native converts.

On July 16th, he sent the following memorial to the Empress, among other recommendations for the government of the Kwangtung province.

"A distinction must be made between Christians and the (loyal) people. Since the Treaties have permitted foreigners from the West to spread their doctrines the morals of the people have been greatly injured. A number of loafers and needy people have been enticed into the churches through their desire for trifling gains; these have thus become a refuge for those who have escaped (the clutches of the law). In consequence of these ruffians and rascals being in the churches the local authorities cannot exercise control over them. Thus quarrels arise, and chapels are burnt and destroyed, and numerous evils ensue.

"Since we cannot now prevent men from joining the churches, we beg a clear permission to accomplish our ends by secret means.

(1.) That a register be made of all the Christians.

(2.) That all the Department and District Magistrates nail up on the front doors of the Christians sign-boards on which "Christian" is written.

(3.) That all Christians be required to wear a different dress (from other people) that they be required to wear jackets only, and not be permitted to dress in long coats, in order that they may be exposed to ridicule and detestation, and so their proselyting may be checked,

and their teachers may stop their preaching. Since they will exhort men to join their churches, those who join them should be distinguished from others. If men who have already joined them will not observe these regulations, this shows that they are ashamed of their religion, and if they are ashamed of their religion, the western teachers will not have anything to do with them.

"If the Christians have no distinctive badge they cannot be distinguished from the rest of the populace, and the offices will not be obliged to protect them. They should therefore all be registered that they may be held up to secret ridicule; have signs on their houses that they may be openly distinguished; and have distinctive clothes that they may be everywhere known. Those who would profess to be Christians before their teachers and deny it before the public would prove themselves the most odious of men, and would be a reproach to their Western teachers. Surely they would be proud of such Christians!

"By throwing these hindrances in their way they will have nothing to say. If this plan be adopted the Christians cannot scatter abroad their cheating, shameful doctrines; those who have not yet joined them will not readily make the trial, and the mandarins will be able to know how many have already joined the Christians.

"Your servant *Yu Lin* earnestly urges that this method be adopted in all the provinces, but it ought to be begun in the Two Kwang. I beg that orders may be given to the Viceroy and Governors to command the Department and District Magistrates everywhere to have a number of sign-boards prepared. By this plan this craze will die out. As to the teachers, they should not be permitted to interfere on behalf of any who have lawsuits or are imprisoned.

"The treaty of Tientsin is known in all the Departments and Districts, and the officials are therefore afraid of getting into trouble, therefore they are patiently waiting for a change, as they cannot themselves move in this matter."

These being the sentiments of the Imperial commissioner, the other officials generally took their cue from him. The mandarins bowed to the popular gale, formed by themselves. Even in the proclamations put out under foreign pressure the *animus* was perceptible to all who could read between the lines. Thus after the private proclamation of September 12th, had been distributed to the chapels, the Provincial Judge issued a public proclamation in sentences of four characters intended to be read by the people and posted everywhere like a placard. While urging the people to desist from violence he says:—

"As to the foolish men who have joined the churches,

They are also our subjects.

If they return and repent

They will be permitted to purge themselves.

As to how their matters will be settled.

The officers will hold the balances justly."

Thus the Christians are spoken of just as if they were rebels against the Government. It may be said that this applies only to the Catholics, as the French are alluded to in a preceding line, but the people make no such distinction, nor do the mandarins in their proclamations make any such distinction. 教民, *kiau min*, is intended to embrace all Christians both Protestants and Romanists. There is very little doubt but that this document was meant to counteract any favorable impression toward Christianity that might have been produced by that of September 12th.

So evident was it that the proclamation of August 30th, had caused the riots that one of the Consals, at least, plainly told the Viceroy so, and the Chinese generally admit that the issuing of this paper was a grave mistake.

There can be no excuse for the Chinese acting as they did. Whatever feeling they might have against foreigners for debauching the people with opium and lottery tickets they know that the Protestant missionaries in their daily preaching condemn these things. They know that in the days of coolie kidnapping, we circulated tracts warning the people against the snares of the kidnapper, and that publicly and privately we denounced the coolie traffic. They know that our hospitals and dispensaries have been opened for years, giving relief to the sick and suffering. They know that Protestant churches have never knowingly shielded any one from the power of the civil law, and that very rarely and then only through some mistake have we ever interfered in any law suit, only when we thought at least that the man was unjustly accused on account of his attachment to Christianity. Even then there has been no arrogant assumption of power, but only a request that justice might be done. The mandarins know well enough that Romanism and Protestantism are different, and propagated by men of different nationalities,—that while French, Spaniards and Italians spread Romanism, there are no American, English or German priests working among the Chinese. The simple fact is that the old, conservative spirit leads the Chinese to be jealous of any foreign influence, except that which increases the military strength, and the material wealth, and that which panders to the self-indulgence of the people.

So much for the causes of these lamentable occurrences. What can be done to prevent a recurrence of such things in the future?

REMEDIES.—As to the popular animosity to men from the West we can try to remove it more and more by presenting the benevolent and moral side of our Western civilization. By our public preaching, by the distribution of the printed page, by our schools and by our hospitals and dispensaries we must try to remove the dense cloud of

darkness from the minds of the people, and by our prayers we must seek God's power to renew their hearts.

As to the *Hongkong native press*, some check should be put upon its license. It is not right that Chinese should abuse their freedom under the British flag to stir up anti-foreign and anti-Christian riots on the main land. While the influence of these papers may not stir up any overt attacks where English law holds the people in check as in Hongkong, the effect is far different where this pressure is removed. It is not right that these men under the cover of British law in the colony should send their missiles of riot and disorder among the inflammable masses of China.

The most potent cause of these troubles and the one most difficult to remove is the the *opposition of the ruling classes*. This seems to be more marked in Canton than in some other parts of China. Here it is unmistakable. The mandarins know that while the provisions of the treaties relating to diplomatic and commercial intercourse will be enforced, those relating to Christianity may be easily evaded. They know that no Protestant power will go to war with China or bring any great pressure to bear upon her for the sake of the Christian religion. Protestant missionaries themselves would rather lose all their chapels and property than have their religion forced upon a people at the point of the sword. The Chinese officials, knowing these things, try by every secret means and all kinds of cunning duplicity to restrict the progress of Christianity. We have too many proofs of this to permit any doubt. By their treatment of the native Christians, and of those who would rent houses in the interior for residences of foreigners, and for chapels, they show what their feeling is. This has been manifest at Ngchow, at Liachow, in the neighborhood of Swatow and in other places. If the native Christians go to their own Authorities, the mandarins too often say "You belong to the foreigners; go to the Consul if you want to, we will have nothing to do with your case." If they go to the Consuls they are frequently informed that foreign governments have not proposed to establish a protectorate over Chinese Christians. What is to be done? The Chinese Government, under the existing treaties, guarantees protection to native Christians. The mandarins ignore these treaty obligations. Who is to call them to account? Then what does "protection" imply? Christians are beaten, their houses pulled down over their heads, their property is carried off openly, runners from the mandarin's *yamen* extort money from them, the mandarin puts out a proclamation advising the people to be quiet and says he has afforded "protection." He sends some of the impoverished, houseless ones away in a boat with the charge "never let

me see you back here again." Is this protection? Are native Christians entitled to any compensation for their losses? At present all is uncertain. A striking instance has occurred here. The London Mission chapel at Fatshan was destroyed by a mob in 1871 and at the same time a house next door belonging to one of the native Christians was looted and injured. The Consul then claimed and obtained indemnity for the losses of the Chinaman. The same history has been repeated this year and the Consul takes the view that the Chinaman has no claim that he can entertain. Which was right? Let us understand what protection means and how it is to be enforced.

(1.) I would suggest then, that on the revision of the treaties something *definite* may be stated that there may be a uniformity of action. I mean *legal* action. Of course sometimes *moral* means may be used and a case be done as a favor to a friendly Consul. What we want to know is, and what the Chinese Christians ought to know is, just where we stand.

(2.) The *status* of Chinese Christians should be clearly defined. They should not be treated and spoken of by the officials as though they are aliens or offenders, nor, on the other hand, should they be allowed to claim any exemption or privilege on account of their religion. (Of course, this does not refer to exemptions from idolatrous taxes which are not Governmental). The two things go together. The native Christians are simply loyal Chinese subjects.

(3.) Let the attention of the Chinese Government be called to the fact of the distinction between Romanism and Protestantism. If the French priests take political and civil offenders under the protection of the church, let the representatives of the three great Protestant Powers who have Missionaries in China assure the Chinese Government that such is not the desire or practice of the Protestant churches. All that we desire is liberty to proclaim the teachings of the Bible and that those who of their own free will accept these teachings be treated as loyal Chinese subjects with all the responsibilities and privileges of their fellow subjects—that a Christian be treated just as a Mohamedan or a worshiper of Buddhist or Taoist idols.

Finally I would warmly second Mr. Richard's suggestion as to forming a *China Branch of the Evangelical Alliance*. Putting aside minor differences let us unite to try to obtain *religious liberty*. By union with the European and American Branches we may be able to call the attention of the various nationalities to flagrant cases of persecution and to bring the moral pressure of the civilized world to bear upon a heathen Government which, if inclined to do right, is so often thwarted by the conduct of its officials.

Let us hope that by the blessing of Him who, from "evil still educes good" great good may yet come from these fiery trials.

**CHRISTIANITY IN CHINA. NATIVE HEATHEN OPPONENTS AND
NATIVE CHRISTIAN DEFENDERS.***

BY REV. T. W. PEARCE.

THE words of our Lord and Saviour to His chosen Apostles, "Ye shall be hated of all men" † and again "Ye shall be hated of all nations for my names sake" ‡ have not in any age lacked fulfilment. Wheresoever his religion has been carried its claims have been resisted and opposed. The power of the state is prone to look upon Christianity as a form of Revolution and Anarchy,—to human philosophy it has even appeared a kind of folly and unreason while the masses of mankind, deluded by false religions, have either treated Christ's doctrine with indifference as an idle speculation or with contempt and hatred as a foreign innovation. The early Church had its "Age of Apologies" || a period in the Church's history when her leading teachers were forced, as it were, to lay aside the weapons of their predecessors, which consisted "in the silent exhibition of Christian purity and truth," and spend their best strength in defending and justifying Christianity as against the persecutions of the ruling powers, the attacks of the learned classes and the misconstructions of the ignorant populace. Then was marked out in the vast domain of theological science that department which has from that time onwards continued to be the special province of those who deal with Christianity as matter for justification and defence.

From the earliest days till now the work of apologists has been of the first importance, especially in those great crises and struggles through which the Church of Christ has had to pass in the order of its development. Nor is it of less moment in the present age of free enquiry and openly expressed unbelief, the marks of yet another struggle and crisis in the history of Christ's Church. The oldest extant apologist Justin § Martyr's appeal in A.D. 150 to the emperor Antoninus and the address, soon after his master's death, of Justin's pupil Tatian ¶ to the Greek people fairly represent the design of all Christian teachers and all Christian converts who, in after ages, have set themselves to the task of defending the faith they profess from persecution and attack. The main objects aimed at have always been freedom from persecution in all its forms and the higher purpose of removing from the minds of men those obstacles and difficulties

* Read before the Canton Missionary Conference December 3rd 1884.

† Matt. 10. 22.

‡ Matt. 9. 24.

|| A.D. 150 to Nicene Council A.D. 325.

§ Clark's Ante-nicene Library, Vol. II.

¶ Ante-nicene Library Vol. III.

which prevent them from accepting truth. Defences of the faith such as these old writers drew up, mark, not one period of the Church's history, but all periods.

The change from ancient to modern is a change of method only, made necessary by the changed attitude of adversaries. The history of the planting of Christianity is, in large part, a history of attack and defence, and will be so until the world has been conquered for Christ.

We have only to become acquainted with the state of civilization, of morals and advancement in any country in order to tell beforehand what kind of opposition will be provoked by the preaching of Christianity there.

In India the lore of the Vedas and in China the doctrines of Confucius will be arrayed against the new faith. In the first named country religious caste and in the last named ancestral worship will prove most formidable barriers to the teaching and commandments of Christ.

It has been conjectured by some writers that the same* age which saw the beginnings of controversy between Christianity and heathenism in the Roman Empire saw the opening of a similar conflict in this far off land of China. What we really know is that hardly three centuries had elapsed from the close of the age of apologies before Nestorian Missionaries were labouring here and making converts. Of that long past there are however few records.

We might expect to find the history of Roman Catholic Missions in China rich in material for the subject of Christian apologies. This is not the fact and there are reasons for the scantiness. † The early Chinese missions of the Catholics are almost as much a blank as are those of the Nestorians. There are Christian books in Chinese, the work of Jesuit Missionaries, dating from the 17th century, but it is a significant fact that in this ‡ second and prosperous period of their work in China the Roman Catholic Missionaries allowed their converts to *practice ancestral worship* and this permission went far to obviate the necessity for apologies for Christianity.

The prosperity of Roman Catholic Missions in China is now, in its turn, a thing of the past and so also, we are glad to believe, is their policy of compromise in the matter of ancestral worship. And it may be taken for granted that the learning and zeal for which their community is so justly distinguished are now employed in adding to the literature of Christian apologies in Chinese.

* Syriac tradition regarding the Apostle Thomas, and Mosheim quoted in Williams Middle Kingdom Vol. II. Chap. 19.

† Those of the 13th, and 14th, centuries.

‡ Extending from the time of Ricci's arrival in Canton 1581 to 1736.

The short time during which their Missions have existed sufficiently accounts for the dearth of this literature among Protestants. Under the heading "Apologetics" in his exhaustive catalogue* of Christian Literature in China published in 1882, Dr. Murdoch of the Religious Tract Society, London, enumerates four works, one of which he declares to be out of print. The three still obtainable are Dr. Williamson "Natural Theology," Dr. Martins "Evidences of Christianity" and Mr. Muirheads "Reply to Romanist charges against Protestants." This last I have not seen. The merits of the first and second are well known, but both are books of "evidences" in the proper meaning of that term and can scarcely be designated "apologies." The latter word in modern usage denotes a vindication which Christians oppose to attacks made on the very substance of Christianity itself.

It may be remarked that in addition to the books which Dr. Murdoch has referred to this class, some of our best known and most widely useful tracts, notably Milne's "Two Friends" and Genahr's "Conversation with a Temple Keeper" are partly in the nature of apologies, seeing that they anticipate and endeavour to remove some popular Chinese objections to Christianity. We have now reached a stage which we may afterwards come to regard as the point of a new departure in the history of our Protestant Missionary literature in China.

The native preachers and leading converts in several of the churches scattered throughout the empire have combined to write a defence or justification of Christianity. The result of their united labours is seen in eighteen different essays and these form together a work sufficiently remarkable to be made the subject of an essay, and discussion at this Conference.

The circumstances which gave rise to this work are of considerable interest. Early in last year the Chinese *Globe Magazine*,† at that time published weekly at Shanghai, printed a critique on Christianity which the author called "A Discovery of Error and an Aid to True Doctrines"‡ by Loh Kwan|| a native of this province and not unknown in the circle of Christian churches in this city. The writer is a Chinese literary man of perhaps average standing and attainments. He has, however, considerable knowledge of Christianity and his first crude attempt to prove the falsity of that religion was made ten years ago. The replies which were then elicited from native converts, preachers and others, gave him clearer views of the doctrines which

* Report of Christian Literature in China by T. Murdoch LL.D., Indian agent of the Religious Tract Society.

† 萬國公報 March 1883.

‡ 指迷彌教論.

|| 羅駁南 No. 140.

the Christians professed and experience to serve him in good stead for this recent, more matured and better reasoned effort.

In his brief personal references the author would have his readers believe him thoroughly earnest and sincere in his search after truth. He declares that he once desired to become a convert and render efficient service to the Christian Church, but there was in his way an insuperable obstacle—*ancestral worship* is forbidden to those who profess Christianity. Prohibition of ancestral worship is the chief burden of this writer's complaint against the doctrines of Jesus, and the sole reason, as he expresses it, of his opposition.

On internal grounds there may be the strongest reasons for doubting his honesty and sincerity but that is little to the purpose.—The fact to be remembered and emphasized by us is that the sentiments of this writer on the subject of the native religion are representative of the nation. The author echoes the feelings, not of thousands and of tens of thousands, but of hundreds of thousands and of millions of his fellow country men. "Ex uno disce omnes."

From the Chinese point of view Loh Kwan has made out a strong case in favour of the old religion as against the new. His objections are among the most forcible we shall ever be called to meet in fulfilling our functions as Missionaries. We may go further and say that whatever is most real in Chinese religion is embodied in these objections.

If we must needs make general statements on the subject of the native religion of China we shall be nearer the truth than we often are in our general statements about the Chinese if we call their religion the worship of ancestors. Judged by the best tests of a religion this subtle phase of idolatry will be found to appeal to what is deepest in the life of the Chinese people. The satisfaction of the reason, the rest of the soul, the support and stay of the affections are not in the degenerate system of Buddhism, the absurd rites of the Taoists or the cold morality of the Confucians, nor are the real wants of the spiritual nature in the Chinese race supplied by the follies of their popular superstitions. On the contrary when the need of religion is most keenly felt the Chinese instinctively turn to ancestral worship. It is admitted by this objector that the teaching of Christianity may be true as a whole and right in requiring men to *abandon* the practice of sacrificing except only at the ancestral shrine, but in the sacrifices of ancestral worship he finds the true criterion by which to judge of the doctrines held by the followers of Christ. Tried by this standard they are denounced as false; weighed in this manner they are found to be wanting. Christianity and ancestral worship are soon to mutually exclude each other and the writer proposes to prove that the latter is in accordance with the mind of Heaven

and therefore true. If he succeeds it follows that Christianity in attempting to subvert ancestral worship is a false religion and unworthy of acceptance.

An analysis of the reasoning will show five classes of arguments on which he chiefly relies to prove his position. Briefly stated these are

1st.—The *sensus communis* or general concurrence of opinion is on the side of the practice.

2nd.—The testimony of history is in its favour.

3rd.—The place of the custom in a complete system or body of observances practiced in China shows that it cannot be abandoned.

4th.—The relation of parents to children in the constitution of the family lends the strongest possible support to the practice of ancestral worship.

5th.—And, lastly, evidence for the truth of ancestral worship may be found in the origin of the idea which is here said to be derived from the primal fact of Creation itself.

The manner in which these several arguments are expanded will appear as we proceed to consider, step by step, the counter arguments made use of in the replies of the Christians and their attempted justification of their own doctrine.

First.—The "*sensus communis*," the general consent of mankind is an indication of the will of Heaven. "*Vox populi vox Dei*." The conscience echoes to man the mind of God.

The observance of ancestral worship the universal conscience approves. Therefore it cannot be according to the mind and in obedience to the command of God that men should refrain from the worship of ancestors.

The Christians reply on the first premise, the truth of which they deny. In general they rely on the most authoritative of the ancient classics which are said to be against the view urged by the objector. Among the passages quoted is one from the book of history; "The mind of man is restless and prone to err and its affinity for the right is small."*

The words of Confucius are adduced in further evidence; "I have not yet seen a man who loves virtue as he loves beauty."† And again he affirms the preference of the multitude is no guide to the character or actions of a man; "When the multitude hate a man it is necessary to examine into his case; when the multitude like a man it is necessary to examine into his case.‡

In one of the defences there is an argument in the form of a reduction "*ad impossibile*." The matter of it has reference to the

* Shû King, Pt. 2 Bk. 2 Ch. 15 (Legge's translation).

† Analects, IX. 17.

‡ Analects, XV. 28.

way in which the claims of Confucius himself were overlooked and his doctrines despised.—Thus: The people of Lo* and Wai refused the Sage's teaching; those of Chan and Tsoi sent soldiers to intercept his course so that for several days he and his disciples were kept without food. The sage's life was in danger from violence: he wished to go and live among the wild tribes of the East†. And in bitter weariness and disgust at the treatment everywhere accorded him he said, "I will get a raft and float about on the sea||." If this consensus of feeling and opinion where Confucius was concerned accorded with the mind of Heaven, then it may be inferred that the mind of Heaven was opposed to him as a teacher of mankind and designed his rejection. But Confucius was the specially appointed messenger of Heaven with a great Mission to reform the manners of his age. To suppose that Heaven hated him and that in refusing and rejecting him they were in accord with the will of Heaven is to suppose an absurdity and an impossibility. It follows that the consensus of feeling among men is not always an indication of the mind of Heaven. Starting from this basis the Christians argue further that from the days of the ancient sages until now evil passions and vicious propensities have filled men's hearts to the exclusion of virtuous principles. The light within has been obscured and remains darkened; how then can men's minds be said to reflect the mind of God?

Second.—The testimony of history. Loh Kwan affirms that man's experiences of good and evil in the course of the world bear witness to the mind of God in relation to ancestral worship. The most honoured and the most hated names in Chinese history are brought forward by him as illustrations. On the one hand Wu Wang¶ and Ch'eng T'ang§ were careful in the observance of ancestral worship and thus brought to themselves prosperity and were secure in the imperial sway. On the other hand Chau Wang** and Hok Pak†† set at naught the observance of ancestral worship. Trouble and adversity followed and the loss of power and territory. Here the two sets of facts are admitted but the Christians deny a connection between them. They would say in our language this argument in favour of ancestral sacrifices is of the "non causa pro causa" kind. There is an undue assumption that because a certain event or set of events preceded a second event or set of events that the former caused the latter.

They contend that in the instances brought forward everything depended upon virtuous conduct or the opposite, not upon the

* 魯衛 *Annals*, XVIII. 3 and 4.

|| *Annals*, V. Ch. 6.

** 紂王.

† *Annals*, IX. 13.

¶ 武王.

†† 葛伯.

§ 成湯.

observance of ancestral sacrifices. This position is of course easily supported especially from the writings of Mencius. That philosopher expressly says "It was by benevolence that the three dynasties (the "Han, the Sheng, the Chaw) gained the Empire and by not being benevolent they lost it."* And in answer to the king of Ts'ai who asked "what virtue there must be in order to the attainment of the imperial sway? Mencius answered the love and protection of the people; with this there is no power to prevent a ruler from attaining it."†

In support of the conclusion that there is no necessary connection between ancestral worship and the material prosperity of a nation a bold and striking allusion is made by one of the writers to the present state of China as compared with the lands of the West. The latter are prosperous and advancing in all kinds of knowledge without ancestral worship, and this can scarcely be said of China at the present time though there is no falling off in the zeal of the people for the custom of sacrificing to ancestors.

In meeting the objection that Confucius approved the practice of ancestral worship the defenders of Christianity have before them a more difficult task.

Confucius praised the ancients Emperor Shun and the great Ü concerning both of whom it is expressly said that they were not neglectful in the observance of ancestral worship. Again the facts are admitted whilst the connection is, in part, denied. In the famous passage, Doctrine of the Mean, chapter 17 where Confucius refers at length to the Emperor Shun, the emphasis is not to be placed so much on the statement that this ancient monarch offered sacrifices in his ancestral Temple but rather upon that which follows, "His virtue was that of a sage." Confucius could find no flaw in the character of the great Ü because his efforts for the good of the empire were unremitting and his self denial unflinching. After he became Emperor he could live on coarse food and drink in token of grief for the death of his parent, and in this he displayed "the utmost filial piety towards the spirits." Confucius, it is said, nowhere praises ancestral worship except in connection with his praise of established virtue and practical piety. No improper use must be made of his words nor may they be taken out of their natural connection.

At this point one of the writers shifts his ground to make the following all important observation; granting that with proper limitations Confucius praised ancestral worship, Christians do not regard his words as possessing divine authority. It is well known that he

* Mencius, Bk. IV. Pt. I. Ch. 3.

† Mencius, Bk. I. Pt. I. Ch. 7.

|| Analects, VIII. Bk. 21 Chap.

avoided questions concerning the spirits and concerning death ; * and further, it is beyond dispute that Confucius opposed the common practice of men in his day, when, to use his own words, he thought it arrogant. See *Analects*, Book ix. Chapter 3.

Men were then in the dark concerning man's relations to Heaven and the destiny of his soul after death, and they had no true doctrine of rewards and punishments. If Confucius had been acquainted with the Christian revelation he would have opposed the common practice of ancestral worship.

This is the place to notice a misapprehension under which the objector lies concerning the Christian doctrine of sacrifices. He says, "The Christians declare that the coming of Christ has abolished sacrifices which before were allowable and necessary." The Christians rightly reply "that sacrifices were offered before the coming of Christ is true. But these, when acceptable to God, were in obedience to His commands and were not offerings to idols nor ancestors."

An instance of the opponent's ingenuity will fitly close this lengthy section of the argumentation. "The coming of Christ" he says "may, as the Christians contend, have abolished the necessity for many sacrifices ; but the obligation of ancestral worship and ancestral sacrifices still continues as before ; for though Christ may be said to stand in the place of sinful men and offer Himself to redeem them, yet now can it be that He stands to them in the relation of a parent ? Has He borne the pains and labours and sorrows of their birth and nourishing ? How then can His coming and His work do away with the obligation of ancestral worship ?"

The Christians reply, "It was no part of the Divine Economy that Christ should stand to men in the place of a parent. The Saviour was Himself an example of filial piety even unto the day of His death on the cross. It is in accordance with His teaching that men should love and serve their parents, and this duty the Scriptures every where inculcate. What the Christians deplore is that the manners of the age lead men to have so little reverence for parents when living and observe so many false ceremonies after they are dead. With the men of this age ancestral worship is every thing, whilst they are greatly wanting in obedience and proper respect and reverence."

Third.—We now come to the argument from the place of ancestral worship in a complete system or body of observances.

This system is comprehensive and includes the paying of respect and reverence and worship by the lower to the higher among all classes of Chinese throughout the Empire. To abolish the rites would

* *Analects*, XI. 11.

be to reduce the Chinese people to the level of brute beasts and might lead to the introduction of those debasing ceremonies which prevail among the people of western countries.

The Christians respond, to argue from the place of ancestral worship as part and parcel of a wider system, that the practice is in accordance with right reason and a true standard of doctrine, is a mere begging of the question to be proved. The real inquiry is why it came to be part of an established system. The Christians agree to hold firmly the three cardinal objects of duty and practice the five constant virtues. But the main body of rites and ceremonies has been changed with each successive dynasty. And as before the absolute authority of Confucius had been called in question, so one of the essayists here takes occasion to say Christians cannot be ruled even by the practice of the ancients. The law of God as they have learned it may not be contravened. Hence it is that they invite no priests to free the departed spirits of their dead parents, or friends to feast at the dead man's house, or musicians and singers to make the time of greatest natural grief appear like a time of rejoicing. These customs have no power to satisfy the natural feelings of the heart or add to the felicity of the departed spirits. To do after the manner of the people around them as regards some funeral ceremonies would be to break God's law and the same is true of ancestral worship.

The objector has further said that the very existence of the five cardinal relationships among mankind depends on the worship of our ancestors.

The Christians deny that the former is in any way affected by the latter. If the minister be not faithful, the son not filial, the pupil not full of reverence and respect, these things alone tend to render null and void the great human relationships. And in conclusion the charge of falling to the level of the lower animals is retorted on the aggressor. God made the beasts of the field incapable of expressing gratitude to Him as their Creator. If men forget God and sacrifice to other objects of veneration they will become in their nature like the beasts that perish, showing themselves destitute of feelings of gratitude. The permanence or decay of human relationships is not otherwise connected with ancestral worship.

Fourth.—The relation of parents to children in the constitution of the family. Loh Kwan says it is proper for men to worship Heaven and Earth for these have produced all things and are the great parents of all. But parents are as Heaven and Earth to their children who derive their breath and nature from Heaven and their bodies from their parents. Heaven and Earth are far off and deaf to

men's entreaties, whilst parents are near; we can approach them and they will hear our supplications. Therefore it is that parents stand in the place of Heaven and Earth.

In the view of the Christians this argument supplies no real data or evidence. They allege that the matter is foreign to the subject and that from it nothing can be concluded. Some of the replies are in the way of explanations and others are in part exhortations. You say well, they affirm, that the benevolence of Heaven and Earth is not easily felt, for how is it possible that Heaven and Earth can understand and answer petitions addressed to them when they are material and not spiritual? They are the house in which God dwells, not God Himself. You say well that the benevolence of parents is nearer than that of Heaven, but much nearer and greater is the benevolence of the Great Parent of all.

The charge of one sidedness brought against the Christians is deemed by them to be rather matter for ridicule than for serious argument. We speak of a Heavenly Father but not of an Earth Mother. We thank the Ruler of Heaven and we do not thank the Earth which He has made. Even the common expressions of daily life ought to teach Loh Kwan that in this respect, at least, the Christians are not out of harmony with the general feeling of their non-Christian neighbours. In no way does the false doctrine of a Heaven Father and an Earth Mother, which in practical life the Chinese people do not recognize, supply an argument in favour of ancestral worship.

Fifth.—The origin of the idea of ancestral worship is said by the objector to lie in the primal fact of Creation itself. This leads to the comparison of the Chinese and Christian theories of the universe. It has been claimed for the native cosmogony that it accounts better than the Christian for all the facts of Creation.

The Christians reply. The Yih King* or Book of Changes, the great authority for the native material philosophy has no clearly expressed theory of nature. The language of the book is veiled in figure and metaphor and no certain knowledge of the origin of all things can be obtained even from this "most venerated of the classics." Moreover the comments and explanations of the scholars of the Han dynasty are not to be followed nor are the theories they have deduced worthy to be received.

Part of the original doctrine of the "Book of Changes" is not contrary to the belief of the Christians. Their doctrine speaks of an *absolute*, or great primordial existence: He made all things and

* 易經.

Christians call Him the Creator; but they have no doctrine of positive and negative essences evolved by an * ultimate principle of being. They recognize no dual powers because they know that all things are sustained and continued in being by the power of ONE "that is God." He established the Heaven and the Earth and these were not till He established them. They, the Christians, know that Heaven and Earth are not God but are the work of God's hands.

If there be no need for dual powers in order to account for the universe as we find it, it follows that the doctrine of ancestral worship receives no support from the argument pretended to be based on their universal activity in Creation. That the doctrines of the Yih King were known before Christ came into the world is admitted to be true, but they did not exist before Christ existed for Christ was in the beginning with the Father.

The Yih King was made after the Creation and is the work of man,† how then can its discoveries be equal in clearness to those which God has made of His own work of Creation in the Sacred Scriptures? The objector is bound by his own weakness and the limitations of a finite mind. Christians use the words Father and Son when they speak of God the Creator and God the Redeemer, Jesus Christ. But these words Father and Son are not used as we human creatures speak when describing human relationships. It is rather as if we said language is the child of thought or reflection. By what we speak the thoughts of our hearts are made known, and by Christ we know the Father. And He who reveals the Father is one with the Father, as the expression of our thought may be said to be one with our thought and inmost mind; so Christ is God and God was in Christ.

One of the essayists concludes with some remarks in defence of the mental competence of foreign teachers which had been seriously called in question. The teachings of Confucius and the classics have, he says, been studied in western countries and there are now many scholars who not only understand but are able to comment upon and explain to others the teaching of our books. They have no need to be taught by those Chinese who speak disparagingly of their attainments, for western scholars have collected books from all countries and all sources of knowledge are open to them including the wisdom of the ancient sages of China. First among their books and differing from all the rest are the writings of the Old and New Testament

* 兩儀 Are said to be evolved by the 太極.

† 文王 B.C. 1231—1135 whilst kept in prison by 辛 arrayed the symbols of the 易. His explanations with the appended 象 made the 周易 and this latter with the notes of Confucius form the 易經

Scriptures. These have come from the God of Heaven and they truly express the mind of Heaven. They are to the Christians an authoritative rule of conduct, and in living by this rule the Christians regard not the hatred and contempt of men nor will they conform to the wickedness of the world. They ask only whether the doctrine be true or false, crooked or straight. Time will not permit me to proceed further and, within the limits allowed, the task I had set myself may be said to be accomplished.

A general view of the kind of reasoning made use of by the Christians in their attempts to justify Christianity is all that can be given in the compass of an essay like the present.

The complete body of counter arguments and refutations is contained in no less than six volumes of average size, and parts of two are soon to be issued from the press, under the title "Doubts Resolved; a reply to Loh Kwan". I have tried to show the kind of argumentation generally employed to convince the objector and resolve his doubts. Three or four of the best essays have furnished the greater part of the material for this brief outline.

A general acquaintance with the native habits of mind and the broad lines upon which the Chinese reason will assist those who have the outline before them to judge of the entire Apology. There is, however, a practical issue from the considerations which have occupied our attention thus far.

1st.—Attacks of this kind on Christianity disclose the real strength and weakness of our heathen opponents.

2nd.—Apologies of this kind for Christianity give the best ground of hope for the future of the Church in China.

In reading the old apologists and learning the kind of errors which they had to confute and the absurd misconstructions put upon Christian doctrine by heathen adversaries, we are often inclined to ask, how was it that the heathen of those days could possibly misapprehend in so strange a manner, the truths which the first fathers of the Church held and taught? The fact, otherwise unaccountable, can be realized if we are able to form a mental picture of the state of society, the kind of education and the condition of morals in which these first hearers and objectors lived and played their part. In the same position we should be found doing precisely the same; making the same objections to Christianity and refusing as obstinately to hearken to its would-be teachers. The human mind darkened by sin is the same in every age and clime. No man can be fairly judged of if taken out of his own proper atmosphere,

which may be, not merely *non-Christian* but deeply *anti-Christian*. Perhaps it has occurred to some of us that the kind of argumentation employed in this Apology for Christianity, would not be so very convincing if used upon ourselves and with a view to prevail upon us to accept a new religion. That fact is not without its instructiveness. For different classes of minds different kinds of reasoning avail. It does not follow that the arguments which appear undeniably convincing to one person will always prove incontestable to another of the same degree of education and capability of entering into the merits of the reasoning. We are all a little apt to forget this in preaching to the Chinese. Our broader knowledge and greater experience of Christianity is often thrown away because we do not bear in mind that the Chinese audiences can hardly appreciate at all some kinds of argumentation which to us are irrefragable. Our ways of thinking and speaking do not sufficiently obviate their difficulties or anticipate their objections. Whilst this is so we cannot exhibit that fellow feeling with them which would of necessity help to bring them under our influence and at the same time open a way for the reception of our teaching. The author of this "Discovery of Error and Aid to True Doctrine," considers it enough if his appeal be to the ancients and Confucius. And in the replies the greatest care is taken to meet these objections fairly and on the objector's own ground. We know that the ancients and Confucius were not infallible but this will avail us very little in reasoning with the Chinese.

The study of books written by native Christians cannot fail to assist us in attaining directness of aim in our preaching. There is a way of approaching the Chinese from a Chinese side in a manner native and natural, and there is a way of approaching them from the foreign side in a manner distinctively foreign and formal. There is no question which should be the end and aim of our desires.

It must be matter for hopefulness and thankfulness to find our native converts and preachers educated in their own classics so that they can give a Chinese answer when the truth of their religion is called in question and at the same time to see them full of zeal for the Gospel. By such men raised up by God from among the Chinese people will the country, in His time, be evangelized and blessed with the knowledge of His salvation.

We have this duty to perform toward our converts and preachers. We can learn much from them and we can teach them much. In the knowledge of their own Literature and in the knowledge of their own countrymen they are in advance of us. But we, trained in Christ-

ianity from our earliest years, have a better knowledge of the highest truth than is possible to them who have lived, perhaps, the larger part of their lives as heathen. Let us freely give to them and as freely receive from them. Let us see to it lest they make too much of their heathen learning and too little of Christianity. Let us insist that they be Christians and Christian preachers first of all and literary men second. At the same time let us watch over ourselves; despise not the kind of knowledge of which they can make such good use. It is possible to under-estimate the importance of getting into thorough sympathy with the Chinese people. Yet we must sometimes meet them on their own ground and with their own weapons. That is one sense in which we may become all things to all men if by any means we may save some. Then we need not fear attacks on Christianity. All that can be said in favour of ancestral worship, every appeal to the practice of the ancient worthies and the teachings of Confucius can be met and replied to, for the truth is with us. In the best heathen systems there is much error and darkness and at the approach of light darkness must flee away.

Ancestral sacrifices may have a deep hold on the minds and hearts of the Chinese, but the hearts and minds of men are all known to God and His saving truth, the knowledge of the *Great Sacrifice* once offered, is adapted to men's minds everywhere and is for the satisfaction of their hearts. For awhile Satan holds them in bondage, by methods the most subtle, by leading them to call evil good and good evil and to put darkness for light and light for darkness. But ere long the prince of this world will be cast out and those whom he held enslaved shall be free, for the truth shall make them free.

Let us be thankful that there are those in the native Churches of China who can set forth the value and claims of Christianity in opposition to one of the most specious forms of idolatry that mankind ever practiced. That they can give an answer to those who doubt and question and a reason for the hope that is in them is one of the best signs for the progress of Christianity. May many converts and preachers of this type be raised up to convince and persuade their countrymen and thus perform the part of true ambassadors for Christ as though God did beseech men by them and they prayed others in Christ's stead to be reconciled to God.

A RETROSPECT.

BY REV. A. P. HAPPER, D.D.

WHEN a traveller who has passed through a country comes to a mountain top, after the passing of which the landscape will be hid from his sight, he most naturally turns round and takes a survey of the region over which he has journeyed. It has been my privilege to be engaged in Missionary work in China for forty years. On the 22nd day of October 1884, was the 40th anniversary of my arrival in this land. I am now in the expectation of soon leaving it on furlough for the recovery of impaired health: I am therefore led to take some retrospect of the events of these forty years.

The only mode of coming to China in 1844, and for some years after, was by sailing vessel around the Cape. The passage of the good ship "Cahota," Capt. Hepburn, in which I came, was made in 120 days. This was about an average passage in sailing vessels. For though the voyage was sometimes made, in the favorable monsoon, in 100 days, yet often 140 and sometimes 160 days were occupied in making the passage by sea.

By the stipulations of the English Treaty made at Nanking in 1842 the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai were opened to trade. Hongkong had been ceded in 1841 to England. But things were, in 1844, in a very formative condition. Hongkong had but comparatively a few houses. At the different ports merchants and Missionaries were trying to effect a location. The Missionaries resident at Hongkong, were Rev. Messrs Drs. Bridgman and Ball and Mr. J. G. Bridgman of the American Board; Rev. Mr. Gützlaff unconnected, Rev. Dr. Legge and Mr. Gillespie and Dr. Hobson of the London Mission; Messrs Dean, Shuck and Roberts of the Baptist Board; and Rev. S. R. Brown, of the Morrison Education Society School; At Macao there were Rev. W. M. Lowrie and Mr. R. Cole, printer, of the American Presbyterian Board. Dr. S.W. Williams was just leaving for U.S.A. Neither the English Treaty of Nanking, nor the American Treaty, made at Wanghia, a village near Macao in 1843, nor the French Treaty made at Whampoo in 1843, contained any provision in reference to the residence of Missionaries. But after the promulgation of the English Treaty granting the right of residence at five ports to Europeans, the Missionaries to the Chinese in Singapore, Java, Malacca, Siam, and Borneo removed to China and sought a residence at one or other of the ports. There were at Amoy the Rev. Messrs Stronach and Young of the London Mission,

The Rev. Messrs Abeel, Pohlman and Doty, of the American Board, the late Bishop, the Rev. W. J. Boone of the American Episcopal Board, Dr. Cumming, unconnected, and Dr. J. C. Hepburn of the American Presbyterian Board. All of these had studied the Fukien dialect in the straits or in Java or Borneo except Dr. Cumming. They found great difficulty in finding any kind of accommodations. They were cooped up in very narrow quarters, which were very unsuitable for either comfort or health.

There were no Missionaries at Foochow. There were resident at Ningpo, Rev. W. C. Milne, London Mission, Rev. R. Q. Way, and Dr. D. B. McCartee, of the American Presbyterian Mission, Rev. G. Smith, of the C.M.S. Dr. J. Macgowan, Baptist Society, and Miss Aldersey self-supported. At Shanghai there were Rev. Dr. W. H. Medhurst and Dr. W. Lockhart, of the London Mission, and Rev. T. McClatchie, of the C.M.S.

There was a Missionary Hospital at Canton under the care of Dr. Parker, one at Hongkong in charge of Dr. Hobson, one at Amoy under the care of Drs. Hepburn and Cumming, one at Ningpo and one at Shanghai. There were a few native preachers in Hongkong. Of these Leung Afah, trained by Rev. Drs. Morrison and Milne, and Rev. Hó Tsin Shin who came from Malacca with Dr. Legge where he had been educated. There were a few converts in Hongkong.

On the 28th of December, 1844, in reply to a memorial to the throne from the Chinese Minister Kiying, made at the request of the French Minister M. Lagrené, the Emperor granted toleration to the Roman Catholic Religion. But this memorial and the American Treaty only obtained permission to rent Churches and hospitals and open schools at the open ports. No permission was granted to go away from these places to teach Christianity. This was the day of small things. Of these thirty-one who were thus located at the time of my arrival there is not one remaining in China as a Missionary. There are ten of them still living in an honored old age, viz., Rev. Dr. Legge, Rev. J. Stronach; Rev. W. Young, and Dr. W. Lockhart, of the London Mission, Rev. Canon McClatchie of the C.M.S., Rev. W. Dean, D.D., of the Baptist Mission who recently left Siam after 50 years of Missionary life, and Dr. J. C. Hepburn still laboring in Japan, and Drs. Parker, Cumming and Macgowan. Of those who arrived in 1844, 45 and 46, there are none in China but myself.

Canton city was occupied in 1845, and Foochow in 1846. It was only after meeting with great opposition and encountering great difficulties that we effected locations in Canton. Drs. Ball and Bridgman, who attempted to rent premises according to the stipulation of the American Treaty, failed in getting possession of any houses. The

Treaty required that when any Chinese were willing to rent to an American the matter should be reported to the Chinese Officials through the Consul that they might inquire if it was all correct. The result was that, in every case, the owners who were willing to rent were imprisoned for being willing to rent to Foreigners. In some cases, they, under false prettexts were deprived of their houses and one died in prison. I and my colleague Rev. Mr. French were twice driven out of a house we had rented. We had to be satisfied for a year with a dark, damp and ill ventilated house within the limits assigned for the residence of Foreigners. Dr. Ball, despairing of obtaining a house in accordance with the provision of the American Treaty, determined to obtain one without having recourse to the officials. Having found a man willing to rent he moved his family into it quietly, in the evening, his wife and daughters being dressed in Chinese costume. For weeks he went from and came to his house by boat to avoid exciting attention. In order to take advantage of the Chinese custom which forbids any male persons going into the part of a house occupied by the females of the family, when the family were going out, either Mrs. Ball or one of the daughters remained in the house to prevent any from coming in to take possession and thus dispossess them of it. After some months, finding that the person who had rented it to him was not the proper owner of the house, he removed from it into a temporary residence, the building in which the tribute bearers from Siam were lodged when arriving at Canton on their way to the Imperial Capital. When Dr. Ball found a house for himself still further away from the foreign factories, I removed into the building which was used once in five years for accommodation of the Siamese tribute bearers. Other Missionaries had the same difficulties in getting houses.

The quiet of Canton was very much disturbed in 1845, by a riot which originated from a Foreigner's inconsiderately kicking over a fruit basket that was in his way when he was going out of the factory gate. A mob of several thousands gathered around the factories in an hour, threatening their destruction. It was quelled fortunately, without any serious injury being done to persons or property. The Chinese community were greatly excited, in April 1847, by Sir John Davis, the then Governor of Hongkong, making a military demonstration. He came up the river with a strong force taking all the forts on the river, spiking the guns, and appeared before the city threatening to bombard it if certain stipulations of the treaties which had not been complied with, were not faithfully observed. The Chinese promised to comply with the demand, just *half an hour* before the time fixed for opening fire upon the city had

arrived. In 1849, this excitement was much greater when the Chinese organized their forces to carry out their purpose to keep the city gates closed against Foreigners. In 1847 the Governor General promised that the gates should be opened in 1849. They now refused to carry out this stipulation. And as the English Government refused to authorize the Hongkong Governor to use military power to force the Chinese to comply with this stipulation, the gates were kept closed till 1856.

In 1845 monthly mail facilities were established by steam by the overland route through Egypt.

Though at first the Missionaries were confined to the treaty ports, soon they were permitted by the regulation established by the English Consuls to go short distances into the country. This regulation permitted foreigners to go a distance of twenty-five miles in any direction from the port. The Missionaries at all the open ports carried on their work amidst various difficulties and hindrances. Schools were opened, and some few converts were gathered into churches and at each one of the ports native assistants were trained. But the converts were comparatively few. I had a Boarding school for boys from 1845. From 1851 I had also a hospital and dispensary rooms which were largely attended. The first convert I baptized was received in 1854, ten years after my arrival. This young man was an orphan boy when he came to me. He has been faithful to his profession during these thirty years. The other pupils were from Heungshan district. I have been told since, from a credible source, that the parents required every one of these boys to promise them before they came to school that they would not become Christians. And to test them, they made them on their return home at the time of the yearly vacation, worship the ancestral tablet and the idols as the evidence that they were keeping their promise.

In 1856 commenced the war growing out of the case of the *Lorch* "Arrow." In consequence of this war all missionary labors were interrupted at Canton. The Missionaries retired to Macao, till peace and order were restored. At this time the right to the free and unrestricted entrance of the city was established; and the effect of the military occupation of the city by the English troops was favorable to the enlargement of our labors in the city and the vicinity.

During this war there was little excitement in any other part of the Empire and hence but little hindrance of missionary work at any of the other ports. At the conclusion of this war it was considered a favorable time for the revision of the Treaties and in 1858 the Russian, English, French and American ministers appeared at Tientsin for the purpose of having a revision of Treaties at the same time.

Hitherto the Chinese Government, while granting the permission to erect Churches, Hospitals and Schools, and to have cemeteries at the open ports, had expressly prohibited any Foreigners going into the country to promulgate Christianity. In the treaty of each one of these great nations there was an article inserted granting full toleration to Christianity as professed by Protestants or Roman Catholics, and stipulating that "Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." British Treaty, Art. VIII. The American Treaty is of the same import but reads "any person whether citizen of the United States, or *Chinese convert*," for "persons" in the British treaty. In addition to this stipulation of toleration Art. VI. of the *Chinese Text* of the French treaty has this stipulation, "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." The treaties also contained the provision that Foreigners having obtained, through the officers of their respective countries, passports commending them to the protection of the local officers of the districts through which they might pass might travel through all parts of the empire which were in a quiet and peaceful condition. There were also eight other cities which were opened to the trade and commerce and residence of Foreigners. These cities were Tientsin, Tengehow (for which Chefoo was substituted) Hankow, Kiukiang, Chinkiang, Taiwan, Wenchow and Kiungchow. The right of residence at these additional ports opened up whole provinces to the labors of the Missionaries and resulted in many of the Missionaries removing from the old ports to commence new stations at all of these cities. The stipulation in Art. VI. of the French Treaty in favour of the French Missionaries, by reason of the favored nation clause, virtually applied to Missionaries of other nationalities. The fact that it does not appear in the *French version* of the Treaty has in some measure hindered the Ministers of other nations at Peking from appealing to it in support of the claim, yet the Chinese Government has, to a large extent, allowed Protestant Missionaries the benefit of this stipulation. This is evidenced by the existence of missions at Hangchow, Soochow, Nanking and Peking. I have a Chinese copy of the French Treaty with this Art. VI. in it with the official seals of the Governor General of Canton attached.

These articles of the four Treaties placed Christianity on a great vantage ground in China. They placed Foreign Missionaries and their converts from among the Chinese, in the profession of Christianity and in their proper and peaceful efforts to teach it, not only at

the open ports but in all parts of the empire, under the protection of the great Christian powers of the West, and commended them as "entitled to the protection of the Chinese Authorities." The position of Missionaries in 1859 was thus wonderfully different from what it was in 1844 when they had not any recognition from any human authority but were here on sufferance as the citizens of their respective countries engaged in a peaceful pursuit. When the American Ambassador, the Hon. W. B. Reed, returned from Tientsin to Shanghai, after he had completed the revision of the Treaty, the American Missionaries resident there addressed a letter to him congratulating him on the successful result of his Mission and thanking him for the enlarged privileges he had obtained for Missionaries. In his reply Mr. Reed stated a fact which had come to his knowledge in his intercourse with the high officers of no small interest to Missionaries. He said that when discussing with the Chinese diplomatists the question of increased facilities for intercourse with the Chinese people in all parts of the land they offered to give the privilege of free intercourse everywhere to the Missionaries. They said that as the Missionaries, spoke the language of the country and were quiet and peaceable in their intercourse with them there was no danger of trouble from their going among the people. Mr. Reed said that as he could not obtain that privilege for all classes of his fellow citizens he could not accept it for one class. But that it was only proper and right that the circumstance should be stated as it was so creditable to Missionaries, showing the estimate which had been formed of them by the Chinese officials. A short time after this the late Bishop Boone of Shanghai mentioned to me a fact which had an intimate connection with what Mr. Reed had stated. Bishop Boone stated to me that the Peking Government, in preparation for the questions which it knew were to come up in the contemplated revision of the treaties, had sent down to the officials at the five open ports a series of questions relating to various matters connected with the intercourse with Foreigners. Among other matters referred to to there were particulars inquiries as to the various classes of the foreign population as Merchants, Missionaries &c. &c. In answer to the questions about Missionaries the officers at Shanghai sent their answer in nearly the words which the diplomatists used in speaking of the matter to Mr. Reed. Bishop Boone said he knew this from a young man who was a writer in the office of the official who sent the answer to the series of questions which had been sent to him, and this young man had seen the answers which were sent on this point. The reason why this young man had been so communicative to Bishop Boone was that he had been educated in the school under the Bishop's

superintendence, and was thus indebted to him for the education in English which had secured him employment in the office of this official. So far as I know this statement of the late Bishop Boone has never appeared in print.

The want of space and strength prevent me from going into minute details of the expansion of the missionary work since 1859 in consequence of the enlarged facilities and opportunities secured by the revised treaties. This has been fully and ably done in the Reports made at the General Missionary Conference at Shanghai, in 1877.

This expansion has gone on with increasing rapidity since that time until Missionaries now reside in seventeen out of the eighteen provinces in the Empire. The number of Missionaries, male and female, not counting the wives of Missionaries, is now five hundred and forty-four. The number of stations where Missionaries are resident is one hundred and twenty, with some seven hundred out-stations. There are more than four hundred organized Churches, with some twenty-four thousand members. There are nearly fifteen thousand children gathered into Christian schools including sabbath schools; there are more than one hundred ordained native preachers, some six hundred assistant preachers, more than one hundred colporteurs, more than one hundred Bible women, two hundred and seventy church buildings for worship, and over six hundred preaching places or chapels. Some one hundred and fifty thousands patients are seen annually in the eighteen hospitals and twenty-four dispensaries. There are some two hundred and fifty theological students in the twenty-one Theological schools.

This measure of increase and enlargement amidst all the difficulties and hindrances which have been met with may well increase the faith of God's people and stimulate the churches to yet increased efforts for the spread of the Gospel among this multitudinous people. There has been a fulfilment of the words of the Psalmist, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

During the last 18 months little external progress has been made. The rumors of war which have been so current and the outbreak of popular violence at Canton have arrested all enlargements. The persecutions and trials which have come to native christians have diminished attendance upon church services and have, in some places, scattered the members of the churches. But the fact which has been stated that when exposed to such trials none of the converts have been known to deny their faith, even when cast into prison, affords just grounds to believe in the sincerity of their profession of the Gospel. After passing through such severe ordeals, it may be antic-

ipated that, with the return of peace and quietness, there will be a yet more rapid spread of Christianity in this land than at any time hitherto. How fortunate are they who are permitted to continue their labors among this people, and how especially fortunate are they who are commencing their labors, when the facilities and opportunities are so great in all parts of the land. What finite mind can forecast the progress, which, with the blessing of our blessed Lord, who has said, "Lo, I am with you always even unto the end of the world," may be seen during the coming forty years. The promises are all yea and amen in Christ Jesus. And whatever labor it may cost, and whatever difficulties may be encountered the promise of God is sure when He says, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Animated with increased earnestness and hopefulness let all unite in prayerful efforts to secure this blessed consummation—and may God in His grace hasten the day—that they who have sown and they who reap may rejoice together.

Correspondence.

The Tao Tê Ching.

SIR,

You kindly offer to print any answer I may send to Mr. Giles criticisms.

All I need to do in reply to Mr. Giles is to throw back a few of his elegant words upon himself. Referring to his article in the last number of the *Recorder*, I may say, it is 'full of errors,' 'bold without sense,' an 'egregious perversion,' most 'outrageously absurd,' and 'sheer nonsense.'

Finally, 'The *Tao Tê Ching* has not yet been rendered into the English tongue' by HERBERT A. GILES.

Yours truly,

JOHN CHALMERS.

HONGKONG,
November 1st, 1884.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

- At Singapore, October 17th, the wife of Rev. J. A. B. Cook, English Presbyterian Mission, of a son.
- At Soochow, October 29th, the wife of Rev. J. N. HAYES, of the American Presbyterian Mission (North), of a daughter.
- At Ningpo, November 5th, the wife of Rev. W. J. McKEE, of the American Presbyterian Mission, of a son.
- At Foochow, December 5th, the wife of Rev. F. OHLINGER, of the American M. E. Mission, of a daughter.

MARRIAGES.

- At the English Presbyterian Mission, Swatow, on October 30th, by the Rev. H. L. MACKENZIE, M.A., Assisted by the Rev. G. SMITH, M.A., the Rev. D. MACIVER, M.A. to Elizabeth, eldest daughter of Mr. GEORGE MURRAY, Edinburgh.
- At Chefoo, China, November 26th, 1884, at the home of the officiating Clergyman, Rev. HUNTER CORBETT, in the presence of the U. S. CONSUL, A. R. PLATT, M.D., Rev. CHARLES R. MILLS, D.D. of the American Presbyterian Mission, Tengchow, to Miss ANNETTA E. THOMPSON, daughter of ROBERT W. THOMPSON, Esq., of Portage, Livingston Co., New York, U.S.A.
- At the Cathedral, Shanghai, on Monday, November 10th, Rev. J. STONEHOUSE, of the London Mission, Shanghai, to Gertrude Eliza Randall.
- At the same time and place Rev. A. BONSEY, of the London Mission, Hankow, to Marianne Ford.

DEATHS.

- At Shanghai, November 18th, Miss ROSA MINCHIN, of the China Inland Mission.
- At Foochow, on Saturday, November 22nd, BISHOP WILEY, of the American Methodist Episcopal Church, while on an official tour among the Missions of Japan and China.
- At Kiukiang, on December—the wife of Rev. J. A. SMITH, of the American Methodist Episcopal Mission.

ARRIVALS.—At Shanghai, November 17th, Miss A. E. Thompson, to join the American Presbyterian Mission, at Tengchow fu.

At Shanghai, November 23rd, Rev. and Mrs. S. C. Partridge and Mrs. Mills, to join the American Protestant Episcopal Mission.

At Shanghai, November 4th, Miss Randall, to join the L. M. S. at Shanghai, Miss Ford, to join the same Mission at Hankow, Misses Philip and Smith, to join the same Mission, at Peking.

At Shanghai, November 11th, Misses Carrie I. Jewell and Lizzie M. Fisher to join the American Methodist Episcopal Mission, at Foochow.

At Shanghai, November 24th, Rev. S. F. Woodin, on his return, Mrs. Pect, Rev. and Mrs. G. H. Hubbard, Kate C. Woodhull, M.D. and Miss H. C. Woodhull, all to join the A.B.C.F.M. Mission, at Foochow.

At Shanghai, November 17th, Rev. J. M. W. Farnham D.D., and wife of the American Presbyterian Mission, on their return, Mrs. Y. J. Allen and three children, on their return, Rev. and Mrs. W. B. Bonnell and four children, Misses L. A. Haygood, D. Hamilton, J. Atkinson, to join the American, M. E. Mission (South), at Shanghai; Rev. O. A. Dukes, M.D., to join the same Mission, at Nansiang; Misses M. M. Phillips, M.D., and L. Phillips to join the same Mission at Soochow.

* * *

DEPARTURES.—From Shanghai, Nov. 15th, Rev. and Mrs. T. H. Worley and one child, of the American M. E. Mission, (North), for U. S. A. via Europe.

From Shanghai, November 18th, Mrs. J. S. Adams and four children of the American Baptist Missionary Union, Kinkwa, for London.

From Shanghai, November 20th, Rev. and Mrs. A.H. Smith, and two children, of the A. B. C. F. M. Mission, Panchwang, for Honolulu, via San Francisco. Home address; Oahu College. Honolulu. S. I.

The Publishers of the *Chinese Recorder and Missionary Journal*, have appointed Mr. J. Dalziel, agent at Shanghai, and he is authorized to receive names and collect subscriptions.

TIENTSIN.—Rev. C. A. Stanley who has recently returned from a country tour reports 16 additions to the Churches in his care. The country is quiet where he has been.

NEWCHWANG.—Rev. J. Macintyre reports the work in his Mission as progressing more rapidly than ever. Whole families are coming forward and desiring to unite themselves with the Christian Church. He says "The women and girls, even in this season of (political) excitement, are quite willing to make public profession of their faith." This is good evidence of sincerity, for the hatred of foreigners is transferred to the adherents to the "foreign religion" in such troublous times as these.

It will be esteemed a favor if our local agents will revise their lists of subscribers and obtain new names as early as possible in the new year. No 1 for 1885 will be sent to all whose names appear on the list for 1884, unless a request to discontinue is sent in.

WANTED

A Copy of Mr. Medhurst's Dictionary of the Hok Keen dialect of the Chinese language. Write stating price to.

P. J. HOCGNARD,
Missionary.
Sophia Road.
Singapore.

THE Publishers of the *Chinese Recorder and Missionary Journal* take pleasure in announcing that Rev. Luther H. Gulick M.D. has kindly consented to undertake the duties of Editor and will enter upon his office January first 1885. It is hoped that the mention of this fact will be amply sufficient to assure all subscribers to the RECORDER, and those who are so kind as to prepare articles for its pages that there will be no retrograde in the Magazine. It is anticipated, also, that the proximity of the Editor to the office of publication will result in the elimination of those defects which it has been impossible to avoid, because a closer supervision could not be given. The *Recorder* enters upon a new year under favorable auspices. But it should be borne in mind that the extent of the usefulness of such a publication is largely dependent upon the assistance of contributors. However upon this subject the Editor will doubtless speak.

An Evangelical Alliance was organized at Shanghai on the 22nd of December in connection with the China Branch which was commenced at Peking in May. Though called the Evangelical Alliance of Shanghai, it is not intended to exclude any residents of neighbouring cities who may find it feasible and agreeable to join. The creedal basis adopted was, of course, the same as that of the Parent Branch at Peking, which was adopted, we have understood, from the French Branch of the Alliance. Though not as full as the formula adopted by the English Branch, and to many not as satisfactory, it seems on the whole to preserve the essentials of Evangelical Faith, and it will probably be acceptable to a larger number. Exception has been taken to some of the phraseology, particularly to the words "bloody passion," and it may not be amiss, when the Branch itself shall meet

in full session, to modify the statement though we trust there will be no essential change made in the doctrinal basis.

The following officers and committee were elected, Rev. Luther H. Gulick *President*; Rev. J. Stonehouse *Secretary* and *Treasurer*; Ven. Arch. Deacon Moule, B.D., Rev. J. M. W. Farnham D.D., and Rev. J. W. Lambuth D.D., *Executive Committee*. We subjoin the Constitution:—

In organizing a local branch of the Alliance, we adopt the following articles of the China Branch as our foundation, namely:

a.—The object of the Alliance shall be to promote unity in spirit and effort among all Christians in China; to collect and circulate information in regard to the various departments of Christian work; to render assistance as far as practicable in case of persecution and other difficulties; and to incite Christians to united prayer for the advancement of the Kingdom of God throughout the land.

b.—This Branch of the Alliance shall receive as members "all Christians who walk in brotherly love, and who according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by grace—in the Son who redeemed them by His bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one God blessed for evermore to whose praise and glory they desire to consecrate their lives."

For the basis of operations in this district we agree to the following constitution:

I.

This local organization shall be termed the Evangelical Alliance of Shanghai.

II.

The members shall consist of all persons who sign the constitution.

III.

The Officers shall be, a President, a Secretary, who shall also act as Treasurer, and an Executive Committee of three persons. The officers shall be *ex officio* members of the Committee. The Officers and Committee are to be elected by ballot at the annual meeting.

IV.

The Executive Committee shall have power to call a meeting at such times and places as they deem advisable.

V.

The above Articles of the local constitution may be amended by a vote of two-thirds majority of all the members, providing the Amendment has been proposed at least one week previously.

We learn incidentally that a local Alliance has also been formed at Hankow, with Rev. Griffith John as *President*, and Rev. D. Hill as *Secretary*, but we have received no particulars as to its organization. It is to be hoped that still other local organizations will be effected, and we trust that we may be able to publish in due time full details regarding them.

THE List of Missionaries, published in the present number of the *Recorder* gives the following figures for China:—

	Men		
	Married	Single	Women
British	152	67	61
German	22	2	5
American	133	34	68
	307	103	134
Total of Men and Single Women	544		
Total of Men, and Women	857		

Notices of Recent Publications.

Chinese Music. By J. A. Van Aalst. Shanghai, Statistical Dept. of the Inspectorate General of Customs.

THOSE who are interested in studies of the Chinese in their work or recreation, will find themselves again indebted to the Imperial Customs, Service for the task undertaken and happily carried through by J. A. Van Aalst, Esq., in the pamphlet before us, Special Series, No 6. CHINESE MUSIC. We should judge that our author has taken his work in hand *con amore* and he has succeeded in producing a valuable monograph on what, to those who listen with foreign ears and tastes, is usually disagreeable, not to say offensive. In his introduction Mr. Van Aalst well says, "Amongst the subjects which have been treated with the least success by foreign writers, Chinese Music ranks prominently. If mentioned at all in their books, it is simply to remark that 'it is detestable, noisy, monotonous; that it hopelessly outrages our Western notions of Music,' etc." He then proceeds to set before us what he has proposed to do viz., "In the description I give here I will endeavour to point out the contrasts or similarity between Western and Chinese Music, to present abstruse theories in the least tiresome way, to add details never before published, and to give a short yet concise account of Chinese Music."

Passing over what is said "On Ancient Music" we came to the topic in hand. The origin of Music in

China is attributed, by the Chinese themselves, to Fu Hsi, B.C. 2852, but it did not assume its characteristic form until the accession of the "Yellow Emperor" B. C. 2697. When it took on its peculiar tones is not mentioned. We quote, "A certain note is taken as the base; sounds are fixed, and receive names; comparisons are drawn between the notes and the celestial bodies; music becomes a necessity in the State—a key to good government. HUNG TI hears it. To obey the desire of his human nature, he renders it manifest through all the Empire to comply with the wishes of heaven; (what does that mean?) he practises it, to be in accordance with the rites of propriety; and he establishes it in the Empire, to render the people better and happier. The succeeding Emperors followed the system of HUANG TI, and composed hymns; the great SHUN (B.C. 2255) composed the piece called *Tu Shao*, the very same which, 1,600 years later, so deeply impressed CONFUCIUS that for three months "he did not know the taste of meat,"—that is, he was so captured by the beauty of the piece that for three months he thought of nothing else. All the philosophers are unanimous in their praise of ancient music; it was eminently sweet and harmonious, and produced inexpressible sensations of pleasure in the hearers. Therefore they

lament and regret that it has been lost. According to Chinese ideas, music rests on two fundamental principles—the 神理 (*shén-li*), or spiritual, immaterial principle, and the 器數 (*ch'i-shu*), or substantial form. All natural productions are represented by unity; all that requires perfecting at the hands of man is classed under the generic term 萬 (*wan*), plurality. Unity is above, it is heaven; plurality is below, it is earth. The immaterial principle is above, that is, it is inherent in material bodies, and is considered their 本 (*pén*), basis, origin. The material principle is below; it is the 形 (*hsing*), form or figure of the *shén-li*. The form is limited to its proper shape by 數 (*shu*), number, and it is subjected to the rule of the *shén-li*. Therefore when the material principle of music (that is, the instruments) is clearly and rightly illustrated, the corresponding spiritual principle (that is, the essence, the sounds of music) becomes perfectly manifest, and the State's affairs are successfully conducted. If all this seems obscure, the fault lies with the Chinese."

When the destruction of the Looks was undertaken Music books and Musical instruments were also destroyed. But afterwards it was revived, which many must regard as a misfortune, especially as regards its popular forms, of which the writer knows how to speak. "Chinese music must be divided into two different kinds: ritual or sacred music, which is passably sweet, and generally of a minor character; and the theatrical or popular music.

The populace, as every foreigner in China has experienced, delights in the deafening noise of the going,

accompanied by the shrieking tones of the clarinet; and such music requires no scientific study. Who has not met a funeral or a wedding procession where four or five clarinet-players blow their souls out with furious accompaniment of drums and gongs? Let it not be thought that the present Chinese do not like music. They do everything in music: they are born, they worship, they marry, and they die in music. Only they do not find it dignified to perform it themselves, not even as "amateurs." The streets are continually paraded by bands of two, three, or four musicians, mostly blind men, who go from gate to gate offering their services."

These remarks are followed by a chapter on the Lüs, a series of bamboo tubes invented by Hwang-ti, and arranged by him according to the well known *Pa kua*. In this chapter is a diagram representing the Lüs and a comparative table of Chinese and Western notes together with a brief paragraph on PITCH. This is followed by CHINESE NOTATION which must be read to be appreciated. Indeed the whole subject of Music is gone through in a scientific manner, no point being omitted. The value of Notes, Rests, Time, Signs of alteration of notes, the Diatonic Gamut, Major and Minor, the Chromatic Scale, Singing, Harmony and Chords, all receive such treatment as any one who is fond of the study of Music and would like to get an idea of the Chinese system, would enjoy perusing. We then reach an essay on RITUAL MUSIC by which is meant "all Music performed at court or at the religious ceremonies of the sect

of the Learned, of which the Emperor is chief." This topic is copiously illustrated by the ceremonies observed at Confucian temples. A description of the Confucian temple is given; mention is made as to who the man was and how general is his worship in China; the offerings presented, the services conducted, the hymn in praise of Confucius, set to the music both in foreign and native notation, the chants, the worship offered by the Emperor, and the evolutions of the posturers with representations of their movements, are all described, thus making this article of double interest and value. The hymn is also translated into English.

After Ritual Music we are introduced to the popular sort. "A Cantonese Orchestra" is presented in a wood cut. Happy must the dwellers in Canton be, for we see no *tom toms*, no hoarse trombones in the group. But they are found in the list of instruments which are used in the performance of this POPULAR MUSIC, under the three little letters "etc" "where more is meant than meets the ear." This branch of the subject is also well illustrated by tunes, and poetry. Mr. Van Aalst next gives attention to musical instruments. His descriptions, which are quite accurate, are accompanied with representations of the instruments described, which enhance the usefulness of the treatise for any who might be taken with a mania for making a collection of Chinese musical instruments. The instruments are classed according to the most important element in their construction. The Chinese name of each is given, with,

often, an account of its use. Forty seven different instruments are mentioned, and the list contains the most important of those in use. But it is not complete if our informant, a dealer, is correct. A visit to a native music store would repay any one interested in this topic and would show how inexpensive it would be to make a collection of the common instruments. The highest priced we have seen in visits at different shops is the *Chin* 琴 for which \$12.00 were asked.

We commend the CONCLUSION of the whole matter to those whose fingers naturally seek their ears when "the Band begins to play." It contains good sense. Our music does not sound so very well to the native's ear. His tympanum may be constructed on a different plan from ours. Or the nerve centres may be so situated as to catch music where we hear discord. Certain it is at any rate that we are not in harmony on the subject of what is good music. But here is the conclusion in our author's own words.

"The question is often asked—Why does not Chinese music leave a better impression on the ears and minds of foreigners? Most naturally because it has not been made for foreigners. But from a theoretical point of view we may say that it is because:—

1°. The intervals of the Chinese scale not being *tempered*, some of the notes sound to foreign ears utterly false and discordant.

2°. The instruments not being constructed with the rigorous precision which characterises our European instruments, there is no exact justness of intonation, and the

Chinese must content themselves with *à peu près*.

3°. The melodies being always in unison, always in the same key, always equally loud and unchangeable in movement, they cannot fail to appear wearisome and monotonous in comparison with our complicated melodies.

4°. Chinese melodies are never definitely major nor minor; they are constantly floating between the two, and the natural result is that they lack the vigour, the majesty, the sprightliness, the animation of our major mode; the 'plaintive' sadness, the tender lamentations of our minor mode; and the charming effects resulting from the alternation of the two modes.

It is incontestable that Chinese music compares unfavourably with European music. From our point of view it certainly appears monotonous, even noisy—disagreeable, if

you please; but what matters this if the Chinese themselves are satisfied with it? And that they are satisfied, that they like it, that it is a necessity for them, is fully proved by the constant use of music in their ceremonies and festivities; by the numerous bands parading the streets and offering their services; by the strict attention with which they listen to the ballad singers,—now exhibiting emotion at an affecting picture of suffering, now bursting into hearty laughter when the subject is of an amusing kind; and finally, by the large variety of instruments which, although often played without taste or feeling, are nevertheless remarkable for their beautiful simplicity of form, and their extreme cheapness. According to the Chinese themselves, music proceeds from the heart of man; it is the expression of the feeling of the heart."

Abriss der Geschichte China's seit seiner Entstehung, Nach Chinesischen Quellen übersetzt und bearbeitet. Von Sigmund Ritter Von Fries. Shanghai and Hongkong, Kelly and Walsh. Wien, W. Frick, 1884.

THIS book is a compendious History of China in the German language. The early period is divided into Epochs of which we find ten, the first being that of the Three Rulers, and the last the reign of Shun, B.C. 2255—2205. A very brief statement is made under each epoch, showing the number of generations or families in the epoch. Beginning with the Hia Dynasty our author proceeds Dynastically, mentioning under each the name of the Ruler, the length of his reign, and any other matter which seems to be of sufficient importance to be worth recording.

Of course brevity is absolutely necessary, and the writer has been brief. The book is brought down to the present Dynasty and to the reign of Kien Lung 乾隆, who is represented under the euphonious name of *Thsien-Lung*. We think the poor man would not know his own name should he hear it pronounced as it is spelled. This same outrageous system of romanization and hyphenization runs through the whole book. The Tsing Dynasty figures as the *Thsing-Dynastie*. What in the name of common sense does the man want of a hyphen between the

name of the Dynasty and the word Dynasty? Would he write House-of-Bourbon, or House-of-Hapsburg, or hyphen any such names? Or in giving the name of a European would he say Frederick-William? Yet there is as much reason for the one as the other. It would be as sensible to hyphen the Chinese characters as the European spelling of those characters. It is getting toward the time when writers on Chinese subjects use an uniform

method of spelling. But we fear that day is far distant. The volume closes with a series of nine Maps, viz., 1. China during the "Hsia-and Shang-Dynastie" 2. "Dshou-Dynastie" 3. "Thsin Dynastie" 4. "Han-and Dhsin-Dynastie" 5. "Tang-Dynastie" 6. "Sung-Dynastie." 7. "Yuan-Dynastie." 8. "Ming-and Thsing-Dynastie." 9. "Hsi Yü 西城, (Turkestan) während der Han-Dynastie."
